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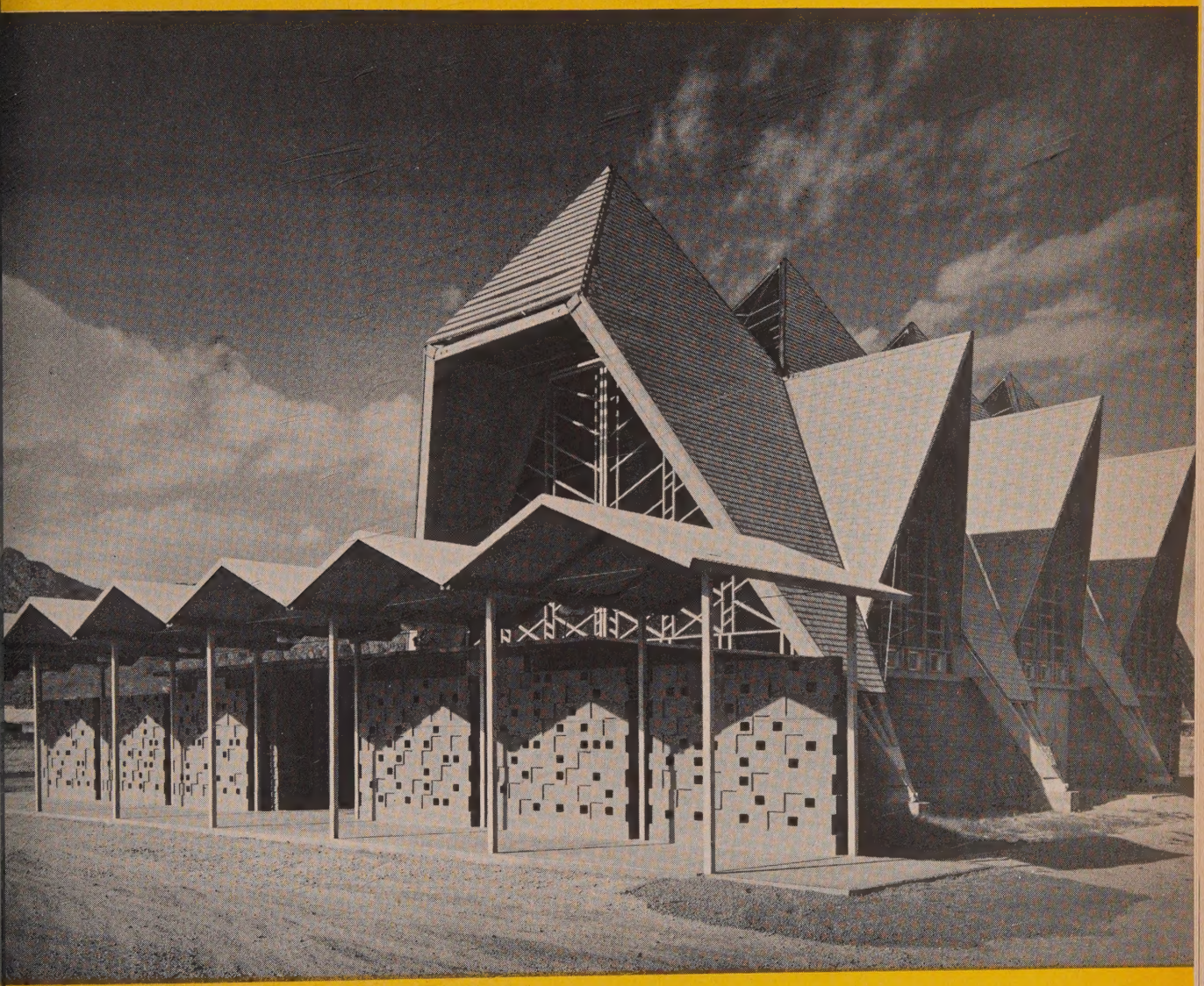

"The desert shall rejoice and blossom"

Prince of Peace Lutheran Church rises from the sand and cactus country in the environs of Phoenix, Arizona. It is one of a dozen ALC churches that have been established since 1948 in greater Phoenix and that are ministering to the spiritual needs of the teeming thousands of people in this growing desert metropolis.

see "Blossoms in the Desert," p. 3

The Lutheran Standard

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Volume 1 NOVEMBER 21, 1961 Number 24

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Presidential Proclamation

"It is a good thing to give thanks unto the L

"More than three centuries ago the Pilgrims, aft year of hardship and peril, humbly and reverently aside a special day upon which to give thanks to for their preservation and for the good harvest from virgin soil upon which they had labored. Grave unknown dangers remained. Yet by their faith and their toil they had survived the rigors of the harsh England winter. Hence they paused in their labor give thanks for the blessings that had been bestc upon them by Divine Providence.

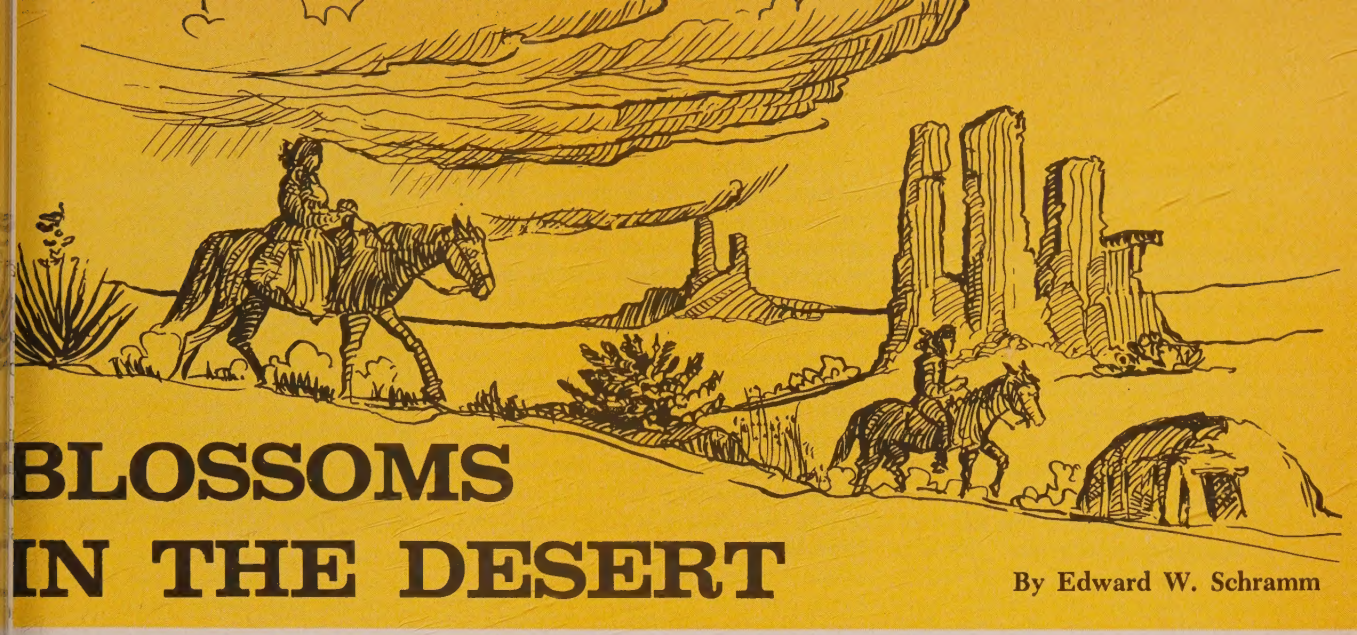
"This year as harvest draws near its close and the approaches its end, awesome perils again remain to faced. Yet we have, as in the past, ample reason to thankful for the abundance of our blessings. We grateful for the blessings of faith and health and stren and for the imperishable spiritual gifts of love hope. . . .

"It is right that we should be grateful for the pl amidst which we live; the productivity of our farms, output of our factories, the skill of our artisans, and ingenuity of our inventors. But in the midst of thanksgiving, let us not be unmindful of the plight those in many parts of the world to whom hunger is stranger and the plight of those millions more who without the blessings of liberty and freedom. . . .

"I urge all citizens to make this Thanksgiving merely a holiday from their labors, but rather a day contemplation. . . . Let us observe this day with re ence and with prayer that will rekindle in us the and show us the way not only to preserve our blessi but also to extend them to the four corners of the ea Let us by our example, as well as by our material assist all people of all nations who are striving to achi a better life in freedom."

JOHN F. KENNEDY
President

Prince of Peace Lutheran Church, Phoenix, Ariz., is one among the variety of modern churches in the Southwest. See story on page 3.



BLOSSOMS IN THE DESERT

By Edward W. Schramm

CACTUS, Arizona. That was once the local name of an area just northeast of Phoenix. It is desert country, barren except for a few weeks in spring when the desert may, if rain comes, become radiant with cactus blossoms.

But the valley in which Cactus is located has received a new name. It is now Paradise Valley. And it is beginning to blossom with houses and flowers. For builders and water have come to the valley, and a portion of it has been included within the corporate limits of the city of Phoenix. In a word, things are happening in erstwhile Cactus, now Paradise Valley.

One of the things that happened this past year in Paradise Valley is that on Wednesday, April 12, 1961, a new ALC congregation—Christ the King—was organized. The three-acre church property, with a 540-foot frontage on Shea Blvd., is just within the city limits of Phoenix. It cost $30,000, plus $5,000 for improvements. But it is a fine investment, for the congregation, like the community in which it is located, is enjoying a splendid growth.

The story of that congregation and of the transformation of the desert in which it is located is typical of what is happening throughout metropolitan Phoenix and elsewhere in the fascinating desert country of Arizona and New Mexico. Particularly in the last dozen years or so this area has witnessed a spectacular fulfillment of the prophecy which Isaiah made concerning Israel's ransomed exiles:

"The wilderness and the dry land
shall be glad,
the desert shall rejoice and
blossom;
like the crocus it shall blossom
abundantly,
and rejoice with joy and singing"
(35:1, 2).

This blossoming of the southwestern desert has been evident in things both temporal and spiritual. The material blossoming has been so phenomenal that a recent issue of the *Saturday Evening Post* carried a feature article on "The New Millionaires of Phoenix." Pictured with that article were a group of eight "rags-to-riches boys in the Arizona desert where they hit pay dirt."

But this is not to be a chamber-of-commerce-inspired story on the material growth and fabulous prospects of the Valley of the Sun. In 1948 the California District of the former American Lutheran Church turned its eyes to Arizona. The committee had an idea that this land of sand and cactus held possibilities not only for land speculators, builders, and bankers but also for heralds of the Gospel.

To discover what the prospects were, the committee sent the Rev. Charles E. Schmitz, then pastor of Ascension Church, Los Angeles, on a mission scouting expedition. Schmitz went, saw, and reported encouragingly to the committee. Whereupon, as you would suppose, the committee called him to go to Arizona and gave him a high-sounding title, namely, director of intermountain missions. Pastor Schmitz was to find the best places to plant missions and himself to begin mission operations. Under God he did just that.

And the blessing of the Lord of the church has been upon the work. Starting in 1948 with not a single congregation in Arizona, the ALC now has 19 congregations with some 9,800 baptized members in that state. It also has two congregations in New Mexico.

The "Arizona Thrust," as it was sometimes called, was accomplished at comparatively low cost. Pastor Schmitz continued until the formation of the new ALC to serve as director of intermountain missions in addition to his arduous duties as pastor of American Lutheran Church in Phoenix. In fact, he is still supervising the intermountain missions of the former ALC until they become self-supporting. And for all these years of labor as missions director he has received not a cent of extra salary. All that his services have cost the church's mission treasury has been a car allowance that barely covered the expenses incurred.

The system followed in the early days of the intermountain mission project was that a missionary pastor would work at two places simultaneously—the mission where he was residing and another mission which he was organizing. Following that plan, Pastor Schmitz was privileged to organize no less than eight missions. And Pastor Eric Hoefer, now pastor of Abiding Savior Church in Tempe, just outside Phoenix, organized five missions—one of them in Waterloo, Iowa, and the other four in Arizona.

Men like Schmitz and Hoefer did not become new millionaires and have not been featured in the *Saturday Evening Post*. But when it comes to

initiative, vision, courage, and good hard work these heralds of the Gospel are fully as resourceful and fully as successful—in their chosen calling—as are the young millionaires of Phoenix.

Twelve of the ALC congregations in Arizona are in Phoenix and its environs. It is of these congregations that we shall write in the present article. An article in the next issue will give you a glimpse of the other congregations in this intermountain mission thrust that has been so little publicized but is so thrilling a chapter in the saga of American Missions.

It seems logical to begin the discussion of ALC churches in Phoenix with American Lutheran Church, which is the largest of all ALC churches in Arizona (over 1,800 baptized members) and the "mother church" of the group. It was incorporated on June 23, 1948, by Pastor and Mrs. Schmitz; Miss Lillie W. Prange, who played a significant part in the early life of the congregation; and Mary Reitz, the congregation's first parish worker.

The only subsidy which this congregation ever received was a $3,000 gift from Good Shepherd Church of Los Angeles, then served by Dr. Henry Hoesman, now associate director of evangelism in the ALC.

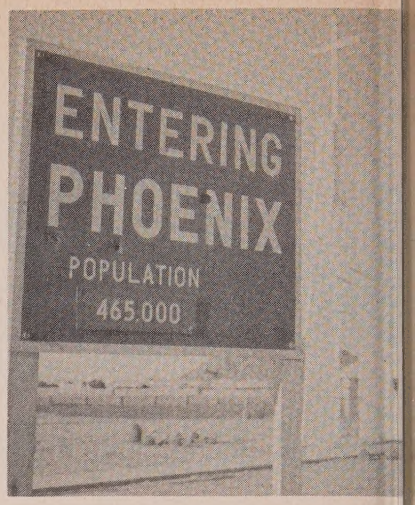
Services at American Church were begun in a house, then moved to a dairy barn that was "converted" into a church and is still used for education purposes and meetings. The church was built for $20,000 in 1950 by a team of Mission Builders. Last year a new parish hall, which can seat about 1,200 people and which provides facilities for the Christian day school of 130-135 pupils, was dedicated.

Things hum at American Church—on weekdays, in the evenings, and all day Sunday. The Sunday school includes 35 classes and has an enrollment of 825. Vacation church school enrollment is well over 300. There are two Luther Leagues which meet every Sunday night throughout the year. After their meetings an evening service is held, with the Luther Leaguers forming the nucleus of the worshiping congregation. After the evening service the young folks play volleyball in the church's volleyball court. I saw all of this in operation and came to the conclusion that the church is a focal point in the interest of these young people.

The staff of the congregation includes two parish workers, one of whom concentrates on the spiritual life and growth of the members, the other upon the outreach among the unchurched.

American Church is not a selfish church. It is always ready to dismiss members to new missions. This has meant the loss to it of many very active members. But its loss has been some mission's gain.

In the summer of 1948, while Pastor Schmitz was serving American Church in Phoenix and involved in organizing American Church in Prescott, he also canvassed the Sunnyslope community of Phoenix. He recalls that the people gave him a friendly reception, inviting him into their homes. "The majority of people who come to Arizona do so becau of a serious problem—of body, mi or spirit," Pastor Schmitz told me.



No sooner does one enter Phoenix from n north, on E. Shea Blvd., than he comes Christ the King Church (ALC).

The present pastor of Trin Church in Sunnyslope is the R Jacob Schick. Pastor Schick comme ed on the extreme mobility of t population. He estimated that 98% the people in his community were n born there. "Where do you co from?" is the first question that the folks ask. And they discover that great many of them came from W consin and the Dakotas.

The year 1949 marked the orga zation of Alzona Park Church in Pho nix. Alzona stands for Aluminum Co pany of Arizona. There is a lar aluminum plant in the commun which employs 6,000 persons at pe production. When the Alzona Pa mission was started the commun was termed an "abandoned poor are Many people would live at first in garage and gradually build th house.

At the beginning this mission w the laughing stock of other Prote tants. But the event proved that t laugh was on them. For the peop though poor, were willing to sacrifi to have a church and were willing hold services for fully two years in three-chair barbershop. When th did get their first church it was building that cost about $6,000 b housed a self-supporting congregatio So far as outright subsidy from t church at large is concerned, this co gregation got only $1,800. Goo Shepherd Church, Los Angeles, loane it $6,000.

Although the congregation is neith large (present baptized membership 423) or wealthy, work has been g

American Lutheran Church in Phoenix is the "mother" church of the cluster of ALC churches in this desert metropolis. The Rev. Charles Schmitz, pastor of American Church, is the pioneer ALC missionary in the area.

ng forward. The net gain in membership last year was 36 confirmed and 46 baptized members. Pastor Ernest H. Engel has shepherded the flock for the last five years.

With the coming of the year 1951 mission operations of the former ELC began in Phoenix. In that year Church of Hope was organized in the southern part of Phoenix. Even though it was an ELC mission, Pastor Schmitz was active in its beginning. During the summer of 1951 L. David Brown, now youth director of the American Lutheran Church, was his assistant. Between the two of them they did much work preliminary to the organization of Church of Hope, which is presently served by Pastor Myron L. Hoff.

About the time that Church of Hope was being established in South Phoenix, Ascension Church was coming into being in Scottsdale, a thriving, incorporated city just east of Phoenix. At the time work was begun in Scottsdale there was no Lutheran church of any synod there. In September of that year the first meeting of interested persons was held in the living room of a rented house.

That small beginning has grown into a congregation of about 1,100 baptized members who have acquired acreage out in the mountain-fringed desert beyond Scottsdale where they expect to erect an intriguing church complex, designed by Taliesin Associated Architects of the Frank Lloyd Wright Foundation. The congregation has been holding three church services in its present building in downtown Scottsdale.

Ascension Church welcomes many visitors at all three services. Pastor Paul Baumgartner said that during the winter there is an average of 40 to 50 visitors each Sunday, and in the summer an average of 20.

It was my privilege while in Scottsdale to call at the home of "Saxie" Dowell, the president of the congregation. Mr. Dowell, a retired band leader, is well known to band lovers.

Christ Church in Goodyear, to the west of Phoenix, organized in 1953, was the next congregation in the rapid succession of ALC missions in metropolitan Phoenix. It is the daughter of Alzona Park Church and was begun by Pastor Thomas A. Damrow while he was serving Alzona Park. The Rev. Kenneth A. Zabel is the present pastor.

Goodyear is the western outpost

(Continued on page 15)

Arms and the Man I Sing

By Karl A. Olsson

There has been, at least in the college I serve, a revival of interest in the study of Latin. For the first time in 30 years Vergil is becoming a household word, and the spondees and dactyls are flying around the rafters. I am brought back with a wrench of poignancy to the little room in my Pennsylvania high school where a young and very patient teacher just out of college was trying to reinforce the concrete of our souls with the steel rods of Cicero and Vergil. I am afraid that during some of those sessions I was much less interested in Dido, the melancholy Carthaginian queen, than I was in the queen of the class, a fragile porcelain figure whose struggles with the optative subjunctive aroused the chivalrous instinct in us boys.

Aside from this extra-curricular diversion, the Latin class was not much fun. It was work, endless work memorizing inflections and trying to fix irregularities. I am sure that the sonorousness of the Vergilian line escaped most of us as we tried tortuously to render it in our native English.

SNAP COURSES

My struggles with Latin coincided roughly with the end of an educational era. Very soon those educators who discounted the transfer of training took over, and Latin was relegated to the broom closet along with the bust of Julius Caesar and a sepia print of Cicero before Catiline. We were told that learning should be pleasant and useful, and since Latin, by the standards of the American community, was neither, our long struggles with that dead tongue were deplorable. We were deftly steered into a spate of courses, the content of which I do not now remember with any exactness. All I recall is that they were easy, and that they were communal. We learned something superficial about culture patterns, interpenetration, mental deficiency, slums, prostitutes, and why Dillinger and Touhy were not bad people. There was not a single optative subjunctive in the lot, and we memorized nothing.

There grew up in this process a sort of canniness about courses. We could smell a snap course a block away, and it was easy to begin thinking about learning as if it were a matter of "finishing up" and "getting through" rather than of mastering an art or a science.

BLOODLESS REVOLUTION

Now all that is changing. For most of the young people coming to college learning is a serious business. They no longer glory in the snap course but in the stopper: the one that knocks them flat. The other day a college sophomore stopped to tell me about a course he had just completed in business mathematics. "The hardest course I have ever taken," he said enthusiastically. I thought wanly of my own generation.

The recovery of interest in the study of Latin may hence have moral and religious overtones. I am not prepared to defend the old thesis that Latin is educationally good for you in the sense that skill in it helps you to master other subjects. But I am prepared to argue that a boy who is willing to work his way through to mastery in Latin has learned something about the nature of existence: its toughness, its integrity, its unbribableness. He knows something about the sweetness that sometimes lurks on the other side of the arduous and bitter.

CHALLENGE AND RESPONSE

A letter from a 78-year-old reader underscores the point: "I have read many books and like deep philosophical writing even if it is over my head sometimes. I think it is good for us and helps to keep a person humble."

In the divine economy intolerably heavy burdens should be the order of the day. We can do all things through Christ. God's Latin book may seem impossibly hard, but on the other side of the sweat and tears there is always the poem we wanted to understand.

The Canadian Scene

By Marjorie Tiefenbach

IF SOMEBODY attending the fifth Canadian Film Censors' conference in Regina, Sask., this fall had wanted to stage a debate on "Resolved: That movies are better than ever," he would have had difficulty finding someone to take the affirmative.

Almost unanimously, the censors from nine provinces, and visitors from the U.S. and England, agreed that the commercially produced films are more daring and sensational than ever before. They disagreed on what the censors' duty should be.

One favored leaving the matter of censorship to the public, declaring that "the public will condemn obscenity and indecent things in a film." Another asserted that "censors spend most of their time on a lot of innocuous, harmless and meaningless stuff."

Replying to these and similar viewpoints, the Hon. C. C. Williams, Saskatchewan minister in charge of the Theatres and Cinematographs Act, wrote in a letter to the Regina *Leader-Post* that the movie-going public is largely made up of young people who are easily influenced by obscene and indecent pictures. We might add that they are too inexperienced to be able to make a wise choice. Anyone who has watched youngsters before the TV set knows they lack discrimination.

As to the assertion that most movies are harmless, Mr. Williams said the censors in his province have in the past few months "had to deal with scenes depicting rape or attempted rape, extreme sadism, prostitution, abortion, homosexuality, indecent exposure and intimate remarks and scenes concerning sex."

Films shown in Canada are classified as general, adult, or restricted adult, and the classification must appear in all advertising. Adult films are judged to be unsuitable or of no interest to children.

Restricted adult films may not be shown at drive-in theatres, nor during the Easter or Christmas holiday season, nor on weekends in localities having only one theatre. Children under 18 are not allowed to attend unless accompanied by parent or guardian. How well this is enforced is not known.

To return to the conference. The Quebec censor called attention to a need for TV censorship. Some films which have been censored by the provincial officials for theatre-showing have been shown on television in the original form. Even if a province attempted TV censorship, its residents might still see objectional films as shown in neighboring provinces or the U.S.

Several briefs were presented to the conference. Archbishop H. H. Clarke of Winnipeg, primate of the Anglican Church of Canada, stressed the need to protect children from damaging influence of sex and violence in visual arts and literature.

This seems to us to be one area in which church people could be far more articulate than they have been. It is not enough to boycott a film we disapprove of, it is not enough to turn off the TV when the going gets too violent, it is not enough to pass up the lurid periodicals as we purchase our magazines. To be of influence we must protest directly to the producer, publisher, or vendor.

Lest we sound just too dismal, we would like to add a word of appreciation for the National Film Board, established by the federal government of Canada in 1939. It produces hundreds of films annually, all of a documentary nature, for showing in theatres and otherwise at home and abroad. Many have been shown at film festivals in other countries, and the NFB has collected an impressive number and variety of awards.

High Class Radio and TV

It's just a short way from the National Film Board to the Canadian Broadcasting Corporation. We mention it now because on Nov. 2 it celebrated its silver anniversary.

The CBC's three radio networks, the Trans-Canada, the Dominion, and the French, reach almost 98 per cent of the population, and the French and English TV are available to about 94 per cent.

The corporation's objectives can be summarized briefly in these four p ciples: 1. To be a complete serv bringing things of interest, value, entertainment to people of all tas ages, and interests; 2. To link all p of the country through its progra and by bringing them to as m people as possible; 3. To be predo nantly Canadian in character, 4. To serve equitably the two m languages and cultures and spe needs of various regions.

The first objective includes not o quality music, drama, and talks time for a five-minute family wors period every day but Sunday an ten-minute morning devotion. T former has been conducted for number of years by an Anglican p tor, not named on the program not unknown throughout the pra provinces where he is heard. The v ous denominations are represented the morning devotions as well as the Sunday religious period.

Like film censors, the CBC is oft criticized, and that is the privilege those who support a public service this kind. It makes us proud nevertl less when we hear of American quaintances who faithfully listen the nearest CBC station.

Thanksgiving Day in Canada

Just about the time this Scene a pears, Americans will be prepari for Thanksgiving Day. North of t border, this holiday is celebrated the second Monday in October.

Having no Pilgrim Fathers to rec Canadian Thanksgiving has had different history from the Americ one but still can go back as far 1763 when Halifax observed Thanl giving Day.

From 1921 to 1931 it was co bined with Armistice Day observanc and the date set as the Monday of t week of Nov. 11. Then Armistice b came Remembrance Day and we back to Nov. 11. Since 1957 Thank giving in Canada has been proclaim as the second Monday in Octobe and it was in fact celebrated on th day for some time before.

The most noticeable difference b tween Canada's and the U.S. Thank giving, as far as we have observed, the lack of church services on th Monday. To be sure, the regular ser ice the Sunday before could and do take the form of a thanksgiving b we would like to see an extra ser ice. Maybe the editor will hear fro a host of Canadian pastors who d have Thanksgiving services.

NEWS OF THE CHURCH AND WORLD

Earlier Communion Urged

A Lutheran World Federation authority on Christian education has said that the church must find a way to make available Holy Communion to children at an earlier age.

Present practice in Lutheran churches is to admit them to the Lord's Supper after confirmation, usually when the boys and girls are about 14 or 15 years old.

Whether it is right to deprive children of the grace bestowed through the Lord's Supper was questioned by Chairman Bjarne Hareide of the LWF Commission on Education.

In an article appearing in the *Kirkebladet*, Swedish church paper, Mr. Hareide said that "the Church must either make provision for a (pre-confirmation) Communion for children or seriously consider lowering the confirmation age."

Indian Churches Agree

Following discussions held in Bangalore, India, the Lutheran churches of India and the Church of South India have defined wide areas of doctrinal agreement.

An inter-church commission recommended that the churches set up joint organs for evangelizing unoccupied areas and work out a program for evangelism in new industrial localities.

The commission also recommended that the churches jointly plan for the pastoral care of scattered Christians, especially in the newly developing areas.

Church Attendance Better in East, Says Danish Leader

A Danish Lutheran World Federation secretary has said that Communist Eastern Europe is more religious than the West, when judged by church attendance.

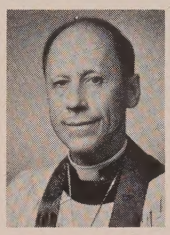
The Rev. Paul Hansen, LWF secretary for minority churches, who has visited every Iron Curtain country but Roumania during the past two years, made the statement at a Toronto meeting of the LWF's Commission on World Service.

"People go to church quite openly," he declared. "If you drive on a Sunday through a Hungarian, Yugoslav, or Polish village you will see people everywhere rushing to church or returning from it, carrying their hymnbooks."

Dr. Hansen said proportionately more Lutherans attend church in Eastern Europe than in Western Europe. He gave figures of 10% every Sunday in Red satellite countries, and only 3 to 5% in the predominantly Lutheran Scandinavia and West Germany. He explained the difference by pointing out that minority groups, such as the Lutherans in satellite countries, are determined to set a Christian example, particularly where they are under stress.

Nine ALC Delegates in India for World Council Meeting

ALC delegates attending the Third Assembly of the World Council of Churches in New Delhi, India, are: Dr. Fredrik A. Schiotz, Dr. Dorothy Haas, Dr. William Larsen, the Rev. L. David Brown, Dr. A. N. Rogness, Dr. Henry F. Schuh, Dr. R. W. Miottel, Dr. Gaylerd Falde, and Dr. E. C. Fendt. Not an official delegate, but representing THE LUTHERAN STANDARD, is Dr. Edward W. Schramm. The council opened Nov. 18 and will be completed by Dec. 6.


F. A. Schiotz

Dorothy Haas

William Larsen

L. David Brown

A. N. Rogness

Henry F. Schuh

R. W. Miottel

Gaylerd Falde

E. C. Fendt

Seven special evening meetings are being held to highlight the different aspects of the work of the WCC. Subjects of these special meetings are international affairs; inter-church aid and refugee service; mission and evangelism; the laity; faith and order; rapid social change; and the Bible and evangelism.

Sir Francis Ibiam, M.D., governor-general of the Eastern Province of Nigeria, will be one of the speakers on international affairs. Sir Francis is former principal of Hope Waddell Training Institute, Calabar, Nigeria. Also speaking on this subject will be Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, a joint agency of the WCC and the International Missionary Council.

The Archbishop of Canterbury, Dr. A. M. Ramsey, will be one of the speakers on "Faith and Order." Other speakers on this subject will include Dr. Nikos A. Nissiotis, a Greek Orthodox layman, who is assistant director of the WCC's Ecumenical Institute, and the Rev. Philip Potter, London, an associate general secretary of the British Methodist Missionary Society.

The three major television networks are covering the WCC meeting. Last Sunday, Nov. 19, ABC-TV presented the India meeting on the program "Directions '62." On Dec. 3 NBC-TV will show a special program on the World Council meeting that will feature films shot in New Delhi by a special camera crew, and a live discussion of the meeting by Dr. Kenneth Maxwell, NCC International Affairs specialist. On Dec. 10 CBS-TV will present a special program on the World Council meeting. This will be a half hour program.

A Preaching-Teaching-Reaching Mission that reached its climax in a mass Reformation rally drew more than 1,200 people from the Wheeling, W. Va., area last month. Participants at the rally in Wheeling's Virginia Theater were, left to right, Dr. John Streng, Wheeling (ALC), the Rev. Maurice Smeal (ULCA), the Rev. Elwood Leister (ULCA), J. B. Westenhauer, the Rev. Millard Glessner (ALC), and Dr. Gordon Huffman, ALC Eastern District president. In the back row are David Giffin and Edwin Walford.

NLC, Missouri Synod Representatives Call for New Inter-Lutheran Agency

Representatives of the National Lutheran Council and the Lutheran Church—Missouri Synod have announced that their discussions on issues of doctrine and cooperation have produced agreement "sufficient to justify further exploration regarding the possible establishment of a new cooperative Lutheran agency."

Such a new agency, it was noted, would replace the present NLC and would serve more than eight million Lutherans.

Agreement to propose the new agency was reached at the third closed doctrinal session of Missouri Synod and NLC representatives.

The statement issued at the close of the meeting indicated that "the successor agency would have as one of its major functions the continuing of theological studies with the objective of achieving ever greater unity."

The church bodies involved will be asked at their next conventions to approve further negotiations leading toward the establishment of the new agency.

The NLC is now made up of the American Lutheran Church, the Lutheran Free Church, and four bodies which will merge next June—the United Lutheran Church in America, Augustana Lutheran Church, American Evangelical Lutheran Church, and Finnish Evangelical Lutheran Church.

Rural Churches "Better" Now

America's agricultural revolution has decreased the number of rural churches but it also is creating "better units that have the capacity of bringing a more adequate ministry to their community," according to Dr. E. W. Mueller of Chicago, a National Lutheran Council executive.

"We can speak of this as the magnificent decline of the church in town and country," said Dr. Mueller, an assistant executive secretary in the NLC's Division of American Missions.

Dr. Mueller, who heads the Church in Town and Country Department of the NLC division, traced changes in rural religious life and said that "as a result of the agricultural revolution, we are ending up with less units but better units, better programs, better leadership and with a decreasing number of unchurched people in the community."

He delivered one of five major addresses on various aspects of the agricultural revolution at an Oct. 16-17 joint meeting of the National Association of Manufacturers Clerical Advisory Council and Clergy-Industry Relations Advisory Committee.

Bible Ad Scheduled

A two-page advertisement featuring a full-size picture of a Bible opened to the Christmas story will appear in eight mass circulation general first class magazines during November and December. Magazines that will run the ad include: *Life, Saturday Evening Post, Time, Newsweek, U. S. News and World Report, New Yorker, Atlantic,* and *Harper's.* The ad will be sponsored by Harper and Brothers publishing company.

CLASP Is New NLC Work

Increased coordination of Lutheran work with servicemen and their families is being urged by the National Lutheran Council's Bureau of Service to Military Personnel.

The service bureau approved Community Lutheran Armed Service Program (CLASP) at its semi-annual meeting in Washington, D. C.

Object of the program is to provide a means by which all Lutheran efforts for those in the armed forces are used to the best possible advantage in a particular geographical area. Top priority will be given to communities near major military installations.

"Through CLASP, civilian and military religious leaders in the community will meet, spell out respective responsibilities and plan the best way Lutherans can use their funds and personnel in a spiritual ministry for those stationed nearby," said the Rev. E. O. Midboe, who is executive secretary of the service bureau.

Religious TV Chided

Religious television program originators are "missing the boat" and must submit to a self-examination of their own practices if they are to "get their reputation up off the floor," a producer of one of today's leading church TV programs has declared.

Miss Betty Barth, producer of the National Lutheran Council's children's program, "Light Time," criticized the church television fraternity in an address Oct. 26 at a meeting of the Chicago Chapter of the National Religious Publicity Council.

Miss Barth said church television

epresentatives must eliminate their whimpering" approach and stop expecting "a preference just because you are from a religious group." She aid religious television programs too often emphasize one of two extremes -entertainment or evangelism.

"We've got to get into entertainment," she said, "but not at the sacifice of Christian truths."

THE ALC

Two ALC College Heads Quit

The presidents of two ALC Colleges announced their retirement and esignation this month.

Dr. S. C. Eastvold, who has been resident of Pacific Lutheran University, Tacoma, Wash., for the last 19 ears, requested the board of regents hat he be permitted to retire at the nd of the present school year. The oard granted his request and made rrangements for the calling of another president.

The Rev. Conrad Lund, president f Camrose Lutheran College, Camose, Alta., submitted his resignation n order that he might re-enter the arish ministry. President Lund had erved Camrose for four years.

6.8% Gain at ALC Colleges

Enrollment at colleges and secondry schools of the American Lutheran hurch increased 6.8% this year, ithout counting a new college that pened in California this fall, accordng to figures released by Norman D. intel, assistant director of the ALC oard of College Education.

A total of 13,907 students enrolled t the 15 institutions of the church is fall. This figure, which includes udents at the newly-opened Califoia Lutheran College, represents an crease of 1,172 over the 1960 enollment.

Three of the institutions, located in reas stricken by drought during the ast summer, showed minor enrollent declines. Concordia College, loorhead, Minn., reported three fewr students than a year ago; Camose College, Camrose, Alta., 11 fewr, and Luther College, Regina, Sask., 3 fewer.

Largest of the ALC schools is St. laf College, Northfield, Minn., with ,902, followed by Pacific Lutheran niversity, Tacoma, Wash., 1,751; Concordia, 1,680, and Augustana College, Sioux Falls, S.D., 1,677.

Enrollments at the other colleges were as follows: Capital University, Columbus, Ohio, 1,483; Luther College, Decorah, Iowa, 1,331; Wartburg College, Waverly, Iowa, 1,108; Texas Lutheran College, Seguin, Texas, 692; Dana College, Blair, Neb., 650; Waldorf College, Forest City, Iowa, 395; Luther College, Regina, Sask., 357; California Lutheran College, Thousand Oaks, Calif., 302; Augustana Academy, Canton, S.D., 231; Camrose College, Camrose, Alta., 191; and Lutheran Collegiate Bible Institute, Outlook, Sask., 157.

Students come from 47 states, 8 provinces, and the District of Columbia. A total of 138 students from 43 foreign countries are enrolled at ALC colleges.

Lutheran students account for 78.7% of the total enrollment. A total of 64.7% of the students are from the ALC. Methodists lead in the enrollment of non-Lutheran students, with 4.9%.

Many Request Booklet

Almost 200 requests from 23 states and Canada have been received for copies of the booklet, *The Christian in His Social Living*, as a result of a LUTHERAN STANDARD news item released last August 15.

Dr. Carl Reuss, research and social action director, reports that 198 requests have come from individuals and from groups throughout the church.

One request was received from Chaplain Samuel G. Beers, Protestant chaplain at Wisconsin State Prison, Waupun, Wis., who reported that one of the prison inmates had read the article and requested a copy. Another came from an accountant, who stated that his work afforded him opportunities to witness and that the booklet would help him to do so in the right way. Other requests came from discussion groups, as well as from individuals.

The book, still available on request, may be secured free of charge by writing to Dr. Carl Reuss, 422 South Fifth St., Minneapolis 15, Minn.

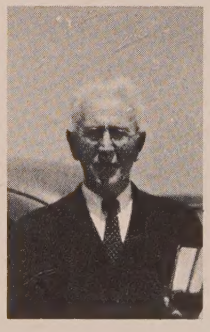
About People

Armin H. Meyer, at one time a member of the faculty of Capital University, Columbus, Ohio, has been appointed by President Kennedy as U.S. Ambassador to Lebanon. Mr. Meyer is a career diplomat with 18 years of experience in Middle Eastern affairs. He is a graduate of Capital University and of the Evangelical Lutheran Theological Seminary in Columbus and served for a time as dean of men at Capital.

Mr. Meyer

Paul Sletten, son of the Rev. and Mrs. E. M. Sletten, Kindred, N. D., left last month for Thailand, in southeast Asia, where he will work in a leper colony as a handyman for a year. He expects also to be "an ambassador of good will." Mr. Sletten is a former student of the Lutheran Bible Institute, Minneapolis, Minn.

The Rev. William F. Engelke, Tipton, Kan., has the longest record of service of any pastor in the ALC. Pastor Engelke was ordained July 29, 1900.



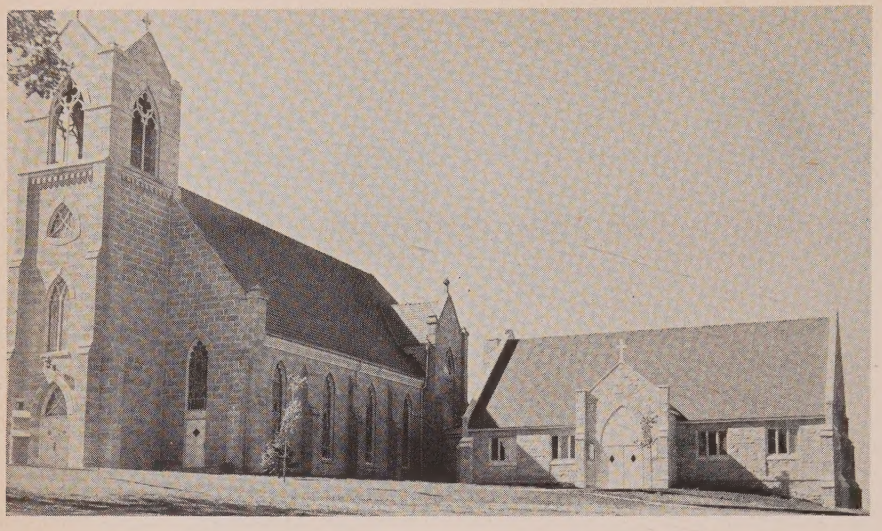
Pastor Engelke

Although there are a considerable number of ALC pastors, still living, who were ordained prior to July 29, 1900, all of them are now at least officially retired.

Dr. Jacob Tanner, who was ordained over 68 years ago, is still doing some teaching at Waldorf College, Forest City, Iowa.

California College Dedicated

California Lutheran College, Thousand Oaks, Calif., was dedicated on Oct. 29 by Dr. Gaylerd Falde, president of the South Pacific District of the ALC. Dr. S. C. Eastvold, president of Pacific Lutheran University, was the main speaker. Dr. Carl Tambert, president of the Pacific South-



Perry Church, Mt. Horeb, Wis. (Pastor Paul Andersen), a 107-year-old rural congregation, dedicated the above education unit Nov. 12. The new building makes available 17 classrooms, an office, and a workroom.

west Synod of the ULCA, and Dr. Carl Segerhammar, president of the California Conference of the Augustana Lutheran Church, also took part in the service. The college is owned by the three church bodies.

Dr. Orville Dahl, president of the college, was hospitalized and unable to be at the dedication. However, a direct wire to his bed enabled him to speak to the gathering.

Churches Advised on Anti-Communist Movements

The pressure on congregations to join anti-Communist movements "calls for clear thinking as to the purpose of the church," congregations and members of the ALC have been advised by the ALC Church Council.

In a statement released on Reformation Day, the council said:

"As a church we are dedicated to the accomplishment of God's 'saving purpose for mankind.'

"In deciding whether to join local organizations or causes combatting Communism, church councils and members of our congregations are urged to evaluate not merely the declared objectives but particularly the methods used.

"Congregations would be wise to refrain from formal participation or official encouragement unless it is inescapably plain that this will be a means for furthering God's 'saving purpose for mankind.'"

The council urged the congregations of the church to endorse and take part in such pursuits as study of Communist ideology and methods and of our own Christian and democratic heritage, "making sure to maintain balance, objectivity, and sound Scriptural perspective in such study."

The statement, which was prepared by the ALC's Commission on Research and Social Action, was presented to the Church Council for approval by Dr. Carl Reuss, commission director.

The statement noted that "Marxist-Leninist Communism, whether in Russia, its satellites, or China, must be condemned. It denies the Triune God, and divorces man from divinely intended fellowship with his Creator. It breeds not love but hate. It sees man not as a person but as a thing, expecting him to serve the state rather than the state to serve him . . ."

ALC May Train Peace Corps Volunteers

Sixty Peace Corps volunteers from ALC colleges may train at St. Olaf College, Northfield, Minn., next summer.

Both the ALC board of world missions and college officials have approved plans for the St. Olaf contingent of the Peace Corps. If the plans are accepted by the Peace Corps, the group will be formed next summer.

Nigeria and New Guinea are being considered as possible countries for work by the St. Olaf group.

The ALC Church Council, which met last month in Minneapolis, ruled that cooperation between the Peace Corps and an institution owned by the ALC would not violate the principle of separation of church and state, even though the federal government would underwrite the costs of training Peace Corps volunteers.

Dr. Rolf A. Syrdal, world missions director, said thorough investigation of pertinent aspects of the church-state issue had preceded the recommendation of the policy statement on Peace Corps to the Church Council. He said he was satisfied that there was no conflict.

Fire Hits Luther College

A fire completely destroyed the C. K. Preus Gymnasium at Luther College, Decorah, Iowa, on the night of Nov. 2. Loss of the building and equipment was estimated at nearly $1,000,000, all of which is covered by insurance.

Built in 1926, the gymnasium served also as the college chapel and auditorium for dramatic presentations. It housed a separate gymnasium for women, practice facilities for the college band and choir, and studios for the school's radio station.

Also destroyed in the fire were most of the band instruments, music, the organ, and a new $15,000 carillon located in the tower.

The cause of the fire was unknown. It was discovered by two late-working employees of the college business office, who noticed flames in the stage end of the structure as they were leaving the administration building across the campus.

Two dormitories were evacuated as a precautionary measure. No one was injured.

Construction of a new building is to begin immediately. In the meantime chapel services will be held in the assembly room in the new science hall. The students will be divided into groups and will attend chapel on alternate days.

ALC Restates Call to All

It is the obligation of the Christian church everywhere "to communicate the Gospel without discrimination or distinction," according to a statement passed by the Church Council of the ALC last month.

The statement, which was similar to a statement adopted earlier by the three former church bodies that

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A NATION OF LIARS?

• Some personal reflections inspired by the movie, *Question 7*

By Paul C. Empie

ONCE I asked a bishop from the East Zone of Germany whether ever resented the fact that his ople had to live under such unre- ting tension while American Chris- ns were able to relax in relative luence and safety. He replied in ect: "No, not at all. Our situation s forced us to face the enemy in e open, and stripped of our earthly sources we have had to learn again e source of true strength. It may that your prosperity is more deadly your spiritual health than Com- unism is to ours. So why should we sent God's way with us?"

Of course he was right. Death is ath, whether it results from cruel ture or slow-working but delecta- e poison! The important thing is be able to recognize that which riches and preserves in contrast to at which blights and destroys, and be willing to pay the price for the mer.

That is why Christians in East Ger- ny and elsewhere behind the Iron rtain in the course of their struggle be true to their faith are render- a priceless service to all of Chris- dom. We are inspired by their rageous resistance, but this is not -else we would be merely like ctators at a theater who sit spell- und for two hours and then relax go about our affairs as usual.

Above all we are reminded in a werful way that true strength and edom are found only in Christ; that follow him is to follow the way the cross; that the cross always nands sacrifice in order that bless- may follow; and that for those o look to eternal life, there is hing in this world which they y seek or accept in exchange for ir souls.

The current Louis de Rochemont Associates film, *Question 7*, produced for Lutheran Film Associates, is designed to share these insights through the portrayal of an authentic present-day situation faced by Christians in East Germany. It is a tense, exciting story, but it is also a composite case history in which virtually all of the raw material can be documented. It poses the dilemma of those who do not know whether Christian vocation permits them to flee via Berlin or demands that they stay home and suffer.

The issue is not one of democracy vs. Communism, but rather the fundamental one of obedience to God vs. service to Caesar—the term Caesar symbolizing the placing of human desires first when determining courses of action. This "Caesar" of course is equally active and deadly in democracy and in Communism!

Some time ago an East German housewife told me of an incident which had happened to her which illustrates this issue. Accompanied by her 10-year-old son, she had started for West Berlin on the elevated train which crosses the line dividing the city. At one of the stops, a policeman standing on the platform by the door reached in and pulled off her son. Before she could get up from her seat, the door closed and the train went on. Frantically she got off at the next station and took a train back.

The woman finally located her son at the police station undergoing questioning—a routine spot-check of travelers going to West Berlin. But when she identified herself, there was real trouble, for when asked who had been with him, her son had lied, saying that he was alone. Only after a grueling five-hour cross-examination were they permitted to return home.

This is the problem—instinctively the son had lied to protect his parent. *Question 7* points out the fact that some parents encourage their children to deceive the authorities: a father tells his daughter, "Be like a radish—red only on the outside." Try to serve both God and Caesar!

One leading East Zone churchman stated sadly, "We have become a nation of liars." At a youth meeting it was reported that the closing prayer included the following petition: "Dear God, we confess that we must lie to live; forgive us, and please God, never let us forget that we are lying." Yet there are hundreds of thousands who openly witness to Christ and pay

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A climactic scene from the film, "Question 7"

More on the ALC Budget

By George S. Schu

Dr. George S. Schultz, executive secretary of the ALC Board of Trustees, answers some questions on the 1961 budget of the church.

QUESTION: What does the word "budget" mean as you use it in the ALC?

ANSWER: A budget, first of all, is a guide to spending, not a guide to giving. It is a statement of what each board expects to spend to carry out its work. Since the budget is approved by the church, it becomes the church's authority to each board to spend a certain amount of money to carry out a certain aspect of kingdom work. The money to do this work will come from numerous sources: general benevolence contributions from the congregations, endowment income, certain legacies and bequests, the sale of materials or payments for services, designated gifts for specific causes. In light of this, the word "budget" seems confusing and inadequate, so we prefer to call it a "schedule of total expenditures," a term we shall use in these answers. For 1961 that schedule of total expenditures is $18,102,254, including the Jubilee Fund.

Q: How is the schedule of expenditures drawn up?

A: Step 1. Each board or agency which expects funds from the ALC submits a "budget request." 2. These are studied, analyzed, and evaluated by a committee composed of the executive secretary of the Board of Trustees, the director of stewardship, the treasurer, and the auditor. 3. Their analysis is referred to the Board of Trustees, which draws up a recommended schedule of total expenses. 4. This recommendation goes to the Joint Council which reviews it and submits its own recommendation to the church convention. 5. The church convention determines the final schedule on the basis of this recommendation. In fact, at the biennial convention, the church approves a schedule for each of two years. The Joint Council is authorized, however, to review the second year's schedule and may reduce it if it feels necessary or may increase it, but not to exceed 5%.

Q: Who has final authority over what is spent?

A: This authority resides in the boards themselves. Each board justifies its request by submitting a breakdown of its intended expenditures. But after a total amount for the board has been voted by the church, the board may spend less than it had contemplated for one item and more for another, as long as it stays within the total approved. This, it is thought, adds greater flexibility to the church's program in the light of changing needs and puts the responsibility for the stewardship of the church's expended funds on each board directly. The constitution authorizes the Board of Trustees to review the expenditures of any board at any time and to point out, if it chooses, instances in which it feels the best stewardship of funds is not being followed. But ultimate responsibility is not that the Board of Trustees but of the dividual boards.

Q: How is the schedule of to expenditures organized?

A: There are three phases to schedule of total expenditures: Current Phase, the Operation and C operation Phase, and the Forw Phase.

The Current Phase is the "co kingdom work of the church, meeting of on-going obligations advancing the cause of the Gosp The cost of maintaining missiona on foreign fields, subsidies to missi in this country, and grants for operation of our colleges, seminar and welfare institutions are all amples of on-going work that ne to be done. These costs, plus a r sonable allowance for the growth the work, are included in the Curr Phase.

The Operation and Cooperat Phase is also "current" in that meets on-going obligations. But kind of things included in this ph —National Lutheran Council; Luth an World Action; Lutheran Wo Federation; field and special servi like stewardship, evangelism and p lic relations; the auxiliaries; admi trative offices like those of the pr dent, secretary, treasurer, Board Trustees; and the like—involve re tively fixed charges.

The Forward Phase is for capital expansion and attempts to provide a growing Church Extension Fund from which to make loans to new missions, the facilities needed on the foreign mission fields, new buildings at the educational institutions, and the like. Funds allocated in the Forward Phase are available to the boards for expenditure only after and to the extent that they are in hand.

Q: Can gifts be made to specific causes on the schedule of total expenditures?

A: Indeed they can be. Let's take, for example, the popular cause of paying a part of a foreign missionary's salary and expense. We know the number of missionaries on the foreign fields and what it costs to keep them there. The church must provide for them whether or not a congregation or an individual pays a part of the expenses. Shuttling a family across 5,000 or 10,000 miles cannot be done on the basis of whether the expense is partly sponsored or chooses to be sponsored. For the stability of the program, the total cost must be included in the schedule of total expenditures. Then, if a congregation or individual assumes a sponsorship, it is obviously not with the intention that the missionary get two salaries. Hence, the money the church has scheduled can be used for some other activity. It can truly be said that because of the extensive sponsorship of missionaries, the church is able to carry on a larger program than would otherwise be possible.

It should also be pointed out that a congregation or individual can make a gift to an activity which is not on the schedule of total expenses and his desire will always be followed.

Q: In view of the fact that the three bodies failed to meet their financial projections for several years prior to merger and may not reach the objective in this first year of the new church, is it not a logical conclusion that the "budgets" are too high?

A: Personally I cannot come to that conclusion. In the 17 years I have been privileged to work on the church's financial programs, I have never proposed one which I felt at the time was beyond the ability of our members to achieve. I abhor fictitious and "pie-in-the-sky" projections. The fact that a number of the projections have not been achieved is not due to inability but to unwillingness to do so.

Here the church administrator is caught in the proverbial box. He knows the great commissions of the Lord to "Go ye . . . !"; he sees the many opportunities to do so; he knows that benevolence giving is a matter of stewardship; that stewardship is a matter of sanctification; that sanctification is a matter of the Holy Spirit. Now what does he do? Assume the Holy Spirit will not be effective, that the people will not grow in the grace of giving, that the new opportunities cannot be met, and therefore set a program about "the same as last year" in order to be reasonably sure of success? Or does he propose a reasonably enlarged program that plans to incorporate some of the larger needs, then work hard to challenge the people to respond to it, and pray hard that the Holy Spirit will give them grace to do so?

Frankly, we prefer the latter course, finding some satisfaction to offset the disappointment that comes when a projection is not reached in the knowledge that more has probably been done to the glory of God than if we had set our sights lower. Since we are even today expecting less than $10 per confirmed member (though averages mean little in the Kingdom of God) I cannot agree that we are expecting too much.

Q: Isn't a part of our problem the fact that there are too many high-salaried executives in the church office and the cost of administration is too high?

A: Well, now, you've asked at least three questions in one, and the way you put it indicates you've already arrived at a conclusion. But let's look at the facts anyway.

As to the "cost of administration," just what do you mean by this term? If you mean the salaries and expenses of the co-called administrative offices —that of the president, secretary, treasurer, auditor, board of trustees, director of services to military personnel and Canada board of trustees—the answer is $356,107.

Or do you mean all salaries paid out of the benevolence contributions of our members? Then you'll have to recognize that this includes foreign missionaries, home missionaries, teachers in our seminaries and colleges, and a host of other people. Most of the benevolence gifts are spent for salaries of one kind or another.

Or do you place administration somewhere between these two extremes? Are the men who serve as home missionaries called "program" expense while the men in the national office who supervise the Church Extension Fund (without which the missionaries would not function) are called "administration"? Are the foreign missionaries "program" while the people who arrange for their work, handling details of their affairs at this end, and provide for their working needs are called "administration"?

Are the stewardship men in the field offices who spend most of their time with the congregations called "program" while those who coordinate their work are called "administration"? Are the persons who write Sunday school lesson materials called "program" while those who edit what they write, supervise it and arrange for its production are called "administration"? We suspect that one of the safest pastimes is to criticize any organization for its suspected "administrative overhead" without either the critic or the organization knowing what is really meant.

Now to the "too many people on the staff." The payroll of the three separate churches prior to the merger included 236 people. When the Joint Union Committee planned the initial staff of the new church as it might be on January 1, 1961, it determined that

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A Thanksgiving Story

THE MAN THE LORD FORGOT

By George Dell

I'VE HEARD a lot of yelping about Thanksgiving, and I know that every year all the churches try to get their people to say God's been good to them; but I can truthfully say there's never been a thing I feel I ought to be thankful for.

It's not God—it's science, or just ordinary cause and effect relationship. You got a dime in your pocket, you can buy a balloon; if you haven't, you can't. It's that simple and there's no sense arguing God into the equation at all. When you're young, you feel good, and when you're old, you don't. If God's reason for the one, he's reason for the other. It all averages out, the aches and pains, and whatever good happens to you.

I was born in a religious family, all right, in Walcott, Iowa, just about 64 years ago. We had hogs and blizzards. In the summer it smelled so bad around the barns you couldn't see straight, and in the winter you'd have given the nose off your face for the chance to smell.

We had a big house and a big family, and my mom was a doing woman. Wasn't anything she couldn't make out of cloth, and wasn't anything she couldn't make out of dough. In the summer she planted flowers all over the yard, everything from spice pinks to sunflowers. Somehow, it seems to me that's how I best remember her, coming in from the garden with a dishpan full of snapbeans or roasting ears, and maybe the whole pan mounded up with zinnias or marigolds. Everybody in the neighborhood said she had a green thumb.

We weren't poor by a long sight, but my pa wouldn't spend much money. He was a fair giver to the church, but more than half of everything he made went into the bank, or into more acres. Time I was 12 we had six teams in the barn, one for each of the boys, and the big chestnuts that were Pa's special pride. It was work all summer long over the long swell of the slope that drifted down to the Cedar. Every one of us kids got big and strong, and we wer brown as Sioux Indians.

In the winter we had to go t school, of course. Pa wouldn't let any body quit—he kept on saying tha he'd never had much of a chance and we'd have to get enough in ou heads for us and him too. Well, w weren't too dumb. Sarah, the older one of the girls, went through hig school and started teaching. And Be and Dan, the two boys next to Sarah got real good jobs on the railroad Mom didn't want them to go awa from home, but pa said they'd hav to have their chance. The next sum mer he hired a couple city fellow to help out on the farm.

I think it was the preacher I'd hav to blame or thank for persuading p to send me off to college. I didn want to go, but pa was a Dutchma and when he had his mind made up it was like a kink in a crowbar. So got on the train and went over White River Normal. Made me fair sick as soon as I saw the place, s smack down in the middle of a litt

wn smothered by trees, so a person uldn't look out to the horizon in y direction. I got used to it in time; t is, I began to think it felt a tle empty when I went home. They aduated me after four years at hite River, and even got me a job ching in Higgins Academy.

I married Elvira that first year—e had been in Normal School with . She wasn't very big, only about e four, and I was a whole head ler, but she was strong as an eel, d she had fire. We had three kids four years, and then lost twins.

The first big war was just over, d everybody was acting real crazy e, throwing money around like tis-e paper. That's what made me de-le to ask pa if he'd lend me $10,000 help buy the Bateson Elevator. We d saved maybe almost that much, d I figured I could pay off both pa d the bank mortgage in ten years. That was a new life and a good e—it got me out of the prison walls my classroom. Old man Maxon, president, almost cried when I d him I was leaving, said I was the t science teacher they had ever d at Higgins. No news to me, and reason I paid any attention when begged me to stay. I don't figure nan owes the world anything—his siness is to watch out for himself. at's what I was doing, and working a dog in the process. But crops re good through the 20s, and we ndled a lot of hay and grain. Train ds of the stuff. Some days the farm gons and trucks would be lined from morning till night.

Elvira fixed up a nice house on ple Street, and we had two more bies. I used to feel like the town ker when I walked home at night l saw the kids playing in the big te-fenced yard. Pretty as pictures y were, most of them favoring ir mother, but Joel a good bit like That name was Elvira's pick; was always fancy about every-g.

Well, sir, I took it on the chin when depression hit, but I wasn't over-sted. First thing I did was go on ard cash basis, even when there n't much hard cash. Folks used ome in and beg me for credit for l and lime and coal, but I kept n getting sentimental. Way I fig-l it, they had the same chance I . Wasn't any call for me to act like l.

he town and the country finally came out of the depression, but some of the people still weren't speaking to me. I used to laugh at night when I remembered how one or two would always cross the street to keep from saying hello. As if I cared. Once in a while, though, Elvira took something or other real hard. Seems like nobody would touch any of her cake or potato salad at the sociables, said they were afraid maybe I'd send them a bill for the stuff. She got so she'd cry sometimes at night—I'd wake up and hear her sobbing in the dark. Made me feel queer.

> And he told them a parable, saying, "The land of a rich man brought forth plentifully; and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' And he said, 'I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.' But God said to him, 'Fool! This night your soul is required of you; and the things you have prepared, whose will they be?' So is he who lays up treasure for himself, and is not rich toward God."—Luke 12:16-21

By the time the kids were in high school I'd say we were what you might call rich. Iowa rich, at any rate. I had, maybe, 16 or 17 farms, and I owned the elevator and the Newell block. Wasn't anything we wanted we didn't get—nothing. New car every year. Clothes, a cellar full of eats, and a big house I got lonesome wandering around in. Elvira mentioned going to Europe once or twice, but I said what for, nothing but Wops, Hunkies, and Dagoes over there. Besides that, things didn't look too good again. Every one of the countries had a great big army, and they were all itching to get at each other.

The war came. We got the kids through college all right, but then Joel had to go, and he didn't last long, once he was shipped across. Wasn't a gunshot wound either, nothing but a simple truck accident. Gloria and Jean married, but neither one of them seemed real happy. Then the two youngest got called into the army, and we were left all alone.

I always figured that Elvira grieved herself to death. She was too lonesome in that big house, and she wouldn't go out. Kept on saying nobody wanted her. I'd come home some nights and think she was gone—I wouldn't see or hear her anywhere, and she wouldn't answer when I called. But she'd be there, somewhere, maybe in one of the spare bedrooms, or out on the back porch upstairs. Just staring. Oh, she was all right mentally; she'd answer rationally when I talked to her. But it seemed like a wall between us, a wall I couldn't get through. I brought her all kinds of things, a mink coat, new dresses, pearl chokers — anything I thought she'd like. She didn't want any of the stuff; she'd just say "Thank you, Joe" real sweet, and then go and put it away.

She died one year after the war ended. The kids came for the funeral, but they acted like they had scorched feet as soon as their mother was in her grave—just couldn't wait to get out of town. Hasn't been a single one of them home since. I did some writing to them at first, but I don't write anymore. I can't figure what's wrong.

That's why I say I got nothing to be thankful for. I'm not blaming God—fact is, I doubt if there's much God to blame. Nothing but force, energy, chance, accident, in a never-never-ending sea of what we call time. I can't see God ever gave me anything; what I got was by hard work and a little luck. I'm not too bitter, but I'm not passing on any thanks for that. I don't see any reason why I should.

Arizona . . . from page 5

of the Lutheran churches of Phoenix. There are no Lutheran churches west of it until one comes to Yuma, 160 miles away.

The year 1954 marked the organization of Messiah Lutheran Church on West Camelback Road, one of the prominent thoroughfares in Phoenix. Last year there was an encouraging net gain in baptized membership of about 100, bringing the membership up to 635.

Commenting on the kind of people among whom he works, Pastor Thomas Smallsreed said: "The people here are warm and a little more expressive in their religion than one ordinarily finds. They are a bit more given to piety, showing the influence of the Scandinavian population. There is more of a spiritual atmosphere, free prayer, etc."

Bethel Church, another congregation established by the former ELC, is located on N. 27th Street, just north

Seen here is Bill Robinson, presiding at a meeting of the Evangelism Committee of Concordia Lutheran Church, Maryvale. For the past two years he has headed the evangelism program of this growing congregation.

of what is called Glendale. It is served by friendly, scholarly Pastor L. O. Tolo, S.T.D., its first and only pastor. It was organized in January, 1956, and now has 732 baptized members.

Late in 1956 Concordia Church was established in Maryvale, just west of Phoenix. And thereby hangs a thrilling tale.

A few years ago the six square miles that comprise Maryvale were bleak desert. Population: 10 persons. Today the land is irrigated, the population has grown to at least 40,000, and modern shopping centers and commercial buildings serve the community's needs. Developer and builder of this fabulous community is John F. Long, one of the "new millionaires" of Phoenix.

On an excellent piece of property in Maryvale, immediately adjoining a business development and a hospital and fronting on the main highway, stands Concordia Lutheran Church. What did the site, valued at $30,000, cost the church? Nothing! It was a donation of Mr. Long, made to the ALC after the Arizona Council of Churches had granted the ALC a priority to survey and occupy this field.

Until quite recently Concordia Church was served by Pastor Loren R. Buelow. To meet its vast evangelistic opportunity the congregation conducts what Pastor Buelow calls a "steady" and "total" evangelism program. Members of the church have canvassed the entire community of Maryvale. They report all the good prospects to the pastor and he follows with a call.

"Once or twice a year," said Pastor Buelow, "there is a big evangelism push. Otherwise, perhaps 6 to 12 persons make calls every week." Sparkplug in the evangelism program is Bill Robinson, brought into the church's membership through a PTR with which the work at Maryvale began. Pastor Buelow confirmed both Mr. and Mrs. Robinson and baptized their four children. Bill Robinson, an electrician, is now an elder in the congregation.

The congregation, organized on Sept. 30, 1956, now has a baptized membership that approaches the 700 mark.

On March 10, 1958, Prince of Peace Church was established as the third of the congregations of the former ELC in Phoenix. This church, located on North 56th St., is about three miles west of Ascension Church in Scottsdale. The Rev. Philip A. Gangsei has been its pastor from the beginning.

The unusual architecture of Prince of Peace Church has attracted nationwide attention. (See cover photo.) The design incorporates or symbolizes the four mountain peaks that can be seen in the mountain range that backdrops this area. The building is constructe of simulated burned adobe bloc made of concrete.

It was in November 1960, th Abiding Savior Church was organize in Tempe, a community just sou of Scottsdale. The congregation served by Pastor Eric Hoefer and one of the four ALC congregatio that he has organized in Arizona.

This completes the circuit of AL churches in Phoenix and brings back to the point where we starte namely, to Christ the King Church Paradise Valley. This youngest AL congregation in Phoenix is shepherde by the Rev. William G. Jeffs. It dec cated the first unit of its church Sept. 17 of this year. The church w erected as the homes were bein erected, before the stores came in.

Pastor and Mrs. Jeffs arrived the field last January, and the fir service was held in the public scho on Feb. 5. When the church w organized on April 12 there were confirmed and 84 baptized membe Now the baptized membership is 15 confirmed membership, 81.

Pastor Jeffs remarked that wh they came to the field there we three model houses in the area th had been built in March, 1960. Tod there are about 720 homes in a fou square-mile area, and there are pr pects of building 7,000 homes—on or about one-third of the land availal in the community.

Community planners expect that 1970 there will be 100,000 peop living in Paradise Valley, whi stretches 20 miles north as far Cave Creek. Christ the King Chur is the northernmost ALC outpost Phoenix, the last ALC church betwe Phoenix and Prescott.

And Christ the King Church, li the other 11 ALC congregations Phoenix, rejoices to see the des about it blossoming abundantly.

Next time: "Beautiful Upon t Mountains."

Question 7 . . . from page 11

he price of insult, scorn, economic eprisal, and exclusion from advanced udy or responsible jobs.

One reviewer of *Question 7* com- lained that the viewer isn't told he end of the story. He missed the oint—there is no end, and never will

SEE IT AT YOUR LOCAL THEATER

QUESTION 7, Lutheran Film Associates ward-winning movie, is currently being own in theaters throughout the country. lthough the movie dramatizes the plight f the East German Christians' struggle of onscience in a world torn asunder by two onflicting ideologies, it has meaning for merican Christians as well.

Not only has the movie received excellent eviews in American and European news- apers, but it also won an award at the erlin Film Festival and was voted a "spe- ial accolade" by the (U.S.) Catholic Le- ion of Decency.

e. No doubt I am prejudiced, but he message of the film seems to me s subtle as a sledge-hammer! I sat n on script meetings for two years nd know every line which is to be oken. Yet each time I see the film, come away humble and repentent.

I, too, like most of my American hristian brethren, try to serve both od and Caesar, and make a pretty ood job of it. The only difference is hat while my East German friends on't fool the Communists, I manage o fool myself.

I call myself a "Christian steward," et together with my fellow-country- en keep far too much of resources od intends to be shared. I talk glibly out my "cross," but honest reflec- on tells me that my heaviest cross is he relative prosperity I share with her Americans, and I enjoy carrying . I am like the servants described by sus who beat up their master's presentatives when they came to llect his harvest.

And I cannot help but wonder how ose I have come to that final re- idiation in the parable—sharing in e murder of the master's son—each ne one of God's children dies as a sult of crime, neglect, ignorance, ejudice, or even hunger and disease. ow willing am I, together with my llow Western Christians who make 17% of the earth's population and ntrol 76% of its wealth, to give of yself sacrificially and intelligently to rike at the roots of these evils? It's so much easier to make excuses, wave the flag over a "John Birch" meeting, get excited over an *Operation Abolition* which does nothing to get at the heart of the trouble, and go piously to church, hoping that by defeating Communism we can solve all problems.

Are we too a "nation of liars"? I invite you to see *Question 7* and then ponder over the subject. It may be one of the best investments of time you will make in many years—it could even mark a new stage in your Christian discipleship!

Budget . . . from page 13

for psychological reasons if for no other there should be fewer persons on the staff. It anticipated 230. The payroll on October 1, 1961—eight months after the church began to function—listed 228 people, which includes the entire staff, executive and clerical. Whether or not this is too many depends upon the kind of service that is wanted. But the facts do show that the alleged "great increase in staff" has not taken place, and that there are fewer persons on the staff now than the three churches employed one year ago.

Now, about those "high-salaried" executives. First of all, keep in mind that the people in the church office do not get free house, utilities, car allowance or other benefits often available to clergymen (only the president of the ALC is provided with a house). So, to make executive salaries more easily comparable with those of parish pastors, the Board of Trustees has directed that 25% of total remuneration be considered house allowance.

The best way to suggest the range of salaries in the church office is to assume that you, the reader, are offered a position on the staff. If you were engaged as a "departmental assistant" your starting salary would be $4,125 plus $1,375 house allowance. After 4½ years experience you would be at your "ceiling" of $5,245 plus $1,755 house allowance. All of our people presently in this category are experienced—one has been on the staff for 15 years—and the highest salary paid is $4,500 plus $1,500 house allowance. The house allowance does not apply to lay people in this category.

If you were engaged as a regional director, your salary would begin at $5,625 plus $1,875 house allowance. After six years your "ceiling" would be $7,125 plus $2,375 house allowance. Four of the present staff are paid $6,745 plus $2,255 house allowance while other experienced men, with up to 20 years of service, are paid the "recommended" rate of $6,375 plus $2,125 house allowance. Others, just beginning on the staff, are paid the "floor" rate.

If you were a top executive with the highest ranking responsibility in the church except for the president, your starting salary would be $6,775 plus $2,225 house allowance. After not less than nine years in this position you would be eligible for the "ceiling" of $9,000 plus $3,000 house allowance. All except two of our present top executives had similar positions in the former churches, thus they brought some years of experience into their present position, some as much as 20 years. Yet no executive was given salary credit for more than three years' experience, and all are paid on this basis except four: three are paid less and one is paid more.

The above are only examples. There are actually four other classifications between the "department assistants" and "top executives" grades shown above.

It is our firm conviction that, in view of the experience and responsibility of the persons involved, these salaries are not "exorbitant." I suppose, however, each reader will come to his own conclusion.

Q: What do you regard as the most important question that could be asked about the "budget"?

A: The most important question would not be whether the schedule of total expenditures is too high or too low. We recognize that to the degree that the schedule shows the work of the church, the expenditure of the church's funds is an evidence of stewardship. Stewardship is certainly not just a matter of how much money is available; it is a matter of how an individual uses all the money (and, incidentally, time and talent, too) at his disposal. And stewardship is also a matter of what a church does with its money. For the church, stewardship is not quantitative (how much) but qualitative (how well!). So the question I struggle with constantly, and I know others in the church office are equally concerned, is this: How pleased is God with the kind of stewardship our financial planning demonstrates? That's what's really important.

EDITORIALS

The Indispensable Ingredient

Salt is what makes things taste bad when they haven't got it, is the definition which a little boy gave of salt. And thanksgiving may be similarly defined. It is what makes everything—human relationships and the relationship of man to his God—both bad and sad when they haven't got it. There is a familiar passage in Paul's letter to the Philippians that implies the indispensability of thanksgiving to human blessedness: "Have no anxiety about anything, but in everything by prayer and supplication *with thanksgiving* let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus" (Phil. 4:6, 7).

A life with thanksgiving *vs.* a life without thanksgiving. That's something to ponder as our nation again celebrates a day of national thanksgiving. Go right down the line and think of your personal life, your family life, your civic life, your spiritual life, your social life. And then ask yourself very searchingly, "Is my life a 'with-thanksgiving' life? Does my cup of gratitude run over? Or is thanksgiving the thing that makes my life sour and dour and drab and troubled because it lacks it?"

Let me make a suggestion that will help all of us to cultivate this indispensable ingredient of thanksgiving. Begin counting your blessings not with what God, your husband or wife, your friends and neighbors, your country, and your church have done for you but with what these persons and institutions *are* in themselves. The Psalmist gives us the clue to such meditation when he exhorts:

> "Let them thank the Lord for his steadfast love,
> for his wonderful works to the sons of men!"
> (Ps. 107:21)

Notice that the steadfast love or goodness of God comes first and then his wonderful works. We have a *good* God, one whose love is steadfast—firm, fixed, settled, unshakable. In the midst of a world of things that are being shaken and that may easily be "blown to smithereens" we have a good God who cannot be shaken but who is ever faithful, ever sure. When you and I ponder the fact that we are sons of such a God and that we may offer our prayers and supplications to such a God, surely we have every reason to do so *with thanksgiving!*

That thanksgiving, of course, will involve my entire being. To a good God I owe everything; to that good God I dedicate all that I am and all tha I have. If the American Lutheran Church fails thi year to meet its full budget goal, the fundamenta reason for the failure will be that we are lacking i an appreciation of the goodness of our God.

If, when we summon our soul to gratitude, w should think first of what God is and only then o his wonderful works to us, this same principl applies to the lesser gifts that move us to thanks giving. As we celebrate national Thanksgiving Da it becomes us first of all to think about what ou country is and not simply what it has done and ca do for us. We have a *good* country, with goo natural resources, good principles and institutions, good history and traditions, good opportunities fo every citizen. Isn't this something to thrill ever citizen of these United States of America?

To be sure, not everything in our country is per fect—because we, its citizens, are not perfect. To b sure, there is need for national repentance as wel as national thanksgiving. But ours is a good lan even in this that we are quite free to point out it flaws, to lead in a national litany of repentance, an to labor and pray to make ours a better land.

And so we might go on and look at our church—the American Lutheran Church and our own con gregation. I want to thank God in this editorial fo the fact that I belong to a good church and to a good local congregation, good because it is the new creation of Jesus Christ her Lord. Furthermore, want to thank God that my church has good admin istrators and my congregation a good pastor an good lay leaders. I ought to appreciate these conse crated spiritual leaders and their ministry to m more than I do—and the more my appreciatio grows, the more of the saving ingredient of thanks giving there will be in my life.

Let me end on a domestic note. That wife o yours—and what I now address to husbands ca also be addressed to wives—do you thank God fo her simply because of what she has done and ca do for you or, first of all, because of what she is How wonderful when a husband can tell himself—and his wife—"I have a good wife." That good wife is "far more precious than jewels" (Prov. 31:10).

Thanksgiving is what makes things in the home the church, the nation taste bad when they haven' got it. And by the same token it makes them taste sweeter than honey and the honeycomb when they have it.—E.W.S.

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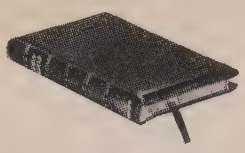

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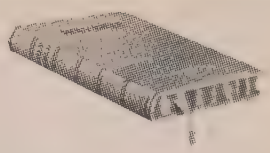

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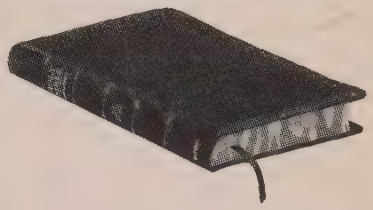

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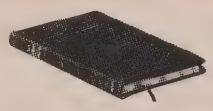

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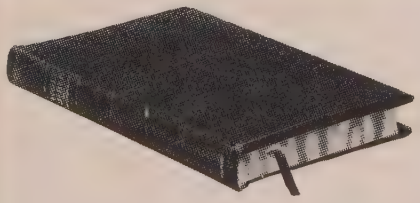

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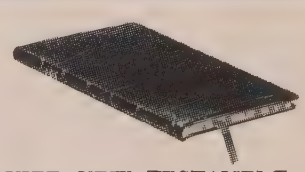

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MR. EDITOR...

EDITOR'S NOTE: Pastor Francis Smith's article, "The Hymnal Is Too Good," (*L.S.*, Oct. 24) has brought more mail to the Mr. Editor column than any other article in this first year of publication. Less than a week after the date of issue about 50 letters were received. All but four of these expressed enthusiastic approval of Smith's viewpoint. It should be said that those who wrote these letters had not yet had an opportunity to read the article by Dr. Laurence Field, "Lutheranism's Best Seller" (*L.S.*, Nov. 7). The volume of response is indicative of the deep interest in this subject and will undoubtedly encourage the editors to publish other articles on liturgy, worship, and the hymnal during the course of the coming year.

HYMNAL TOO GOOD?

► If the author of "The Hymnal Is Too Good" will consult the current catalog of the Augsburg Publishing House he will find that the older hymnals are still available. However, from the tone of the article, it would seem that these too, as well as every Lutheran hymnal ever published is "too good." I am thankful that our hymnal committee did not settle for "second best," but chose to give us something that we can work up to and look up to in the years and generations ahead.

Melvin P. Schultz
Newfane, N.Y.

► How quickly Pastor Smith has forgotten the Evangelical Lutheran Hymnal used in the old Joint Synod of Ohio. The words of that hymnal were also separated from the music—and many of the hymns were 15 stanzas long. As to congregational singing, I don't recall that music editions of the hymnal were in use in Luther's day. To my knowledge, only the organist used music. We have lost nothing with the new hymnal; we have gained much, and I look upon it as a challenge to learn new and different ways of thanking my God.

Rev. John Seim
Crestline, Ohio

► Thank goodness for the article by Francis Smith. I was appalled the first time our congregation undertook the attempt to sing the new service. It was hard to believe that there could be so many tone deaf people in the world as the group that edited the new hymnal. In fact the new hymnal is one reason why I am shopping around for a new church. Due to a change of position by my husband we are now in the west and I plan to visit several denominations. The church that shows I can be a participant and not an observer will be the church I hope to join. It probably will not be Lutheran.

Mrs. M. Mestel
Alameda, Calif.

► Thank you for publishing the article, "The Hymnal Is Too Good." Never have my views and feelings on this subject been more fully expressed. I resent the attitude of the commission that they alone know what liturgy and hymns are sufficient for our spiritual needs.

Dale Coffee
Willshire, Ohio

► AMEN! AMEN! AMEN! I want to shout this out loud after reading Francis Smith's article, "The Hymnal Is Too Good." It's no fun to work with a hymnal when you are not happy with it. Congregations are unhappy with it, and all the selling a pastor does to make it acceptable does not help. Let's admit that "somebody goofed."

Rev. Geo. J. Busdiecker
Santa Ana, Calif.

► The article by Francis Smith surely clearly and definitely expresses the thoughts and feelings of so many of us. It is indeed sad that this is the case, but it is surely true. The fine new hymnal our congregations were waiting to order and have used now after a few years trial has failed to further Christian fellowship and worship as expected.

Mrs. J. E. Flamoe
Dell Rapids, S.D.

► I don't think I have read any article which I agreed with so completely as Francis Smith's article, "The Hymnal Is Too Good."

Mrs. L. Henline
Pemberville, Ohio

► I have never written to any pap before, but in this case I feel I mu give my support and backing to t article written by the Rev. Fran Smith in the Oct. 24th issue.

Charles Hanson
Hillsboro, N.D.

► Very seldom do I take the time write an editor. However, in the O 24th Lutheran Standard is an artic I must comment on, "The Hymnal Too Good." Would that God in I wisdom had given the hymnal co mittee just a small portion of t common sense expressed in Past Smith's article.

Glenn M. Leitz
Fairfield, Wash.

► I have just completed reading t article "The Hymnal Is Too Goo and I feel compelled to sit down a write to you endorsing completely t remarks made by Pastor Smith. I si cerely hope that a committee such Pastor Smith suggests can be set and get the Lutheran Church ba to being a singing church again.

Robert R. Belli
Staples, Minn.

► In regard to your Oct. 24th a ticle, "The Hymnal Is Too Good" Francis Smith I have only one co ment, "AMEN." And in case anyo decides to listen to him and do som thing about a very serious situati for our American Lutheran Church. will have another comment, "Halle jah."

Rev. W. F. Dannema
Arcadia, Calif.

FITTING FOR REFORMATIO

► "I Was a Freedom Rider" was most fitting choice for the Reform tion. It disturbs me that both t general public and people inside t church often consider callousness t ward injustices done to others as proper companion for a conservati theology.

It is true that many American L

Letters intended for publication must be brief and should be addressed to Mr. Editor. None can be acknowledged.

nerans, tending to be conservative in cial and political matters, are hon- tly disturbed by what they consider gitators. But the Christian faith is ot a private fallout shelter, a place crawl into and forget our neigh- ors. If we ignore wrong done to thers, we condone that wrong.

FREDERICK C. PAGE
Madison, Wis.

Those of us who wish for a moder- e approach to desegregation should ke note of the Freedom Rides. Here, deed, is a moderate method of reaking the injustice of segregation; et it is very extreme in terms of the olence to which the Freedom Rider imself may be exposed. This gives e lie to that moderation which is rn of a love for the status quo d a fear of personal sacrifice. Only ith tongue very much in cheek could e who holds to this false moderation fer his position "to God, trusting at God can use its successes and its ilures in the ultimate fulfillment of s purposes." Thank you for printing obert McAfee Brown's article.

Rev. PAUL E. PETERSON
Ames, Iowa

CANCEL MY SUBSCRIPTION!

I have just read an article pub- hed by your paper attributed to r. Robert McAfee Brown. This ar- cle seems to be characteristic of the ash published by your magazine. s a matter of fact, the STANDARD ems to have become a sounding oard for the N.A.A.C.P. Please be dvised that this letter is my formal otice of cancellation. Please mail no ore of your communist propaganda this address.

L. S. MCDONALD
Angleton, Tex.

AMEN TO BACHMAN

"Continuing the Reformation" (*L.S.*, ct. 24), by Dr. Bachman was one the best articles I have read.

MARTHA OLSEN
Hudson, N.Y.

How true it is that there is a need a "continuing Reformation." After ading the two articles by Dr. John chman and Dr. Warren Quanbeck, was compelled to sit down and say men" to their articles. Dr. Bach- n's "Continuing the Reformation" is not only informative but was chal- nging to each one of us who dares ll himself a Christian. Dr. Quan- ck's pen truly reminded us of the "Four Truths Recovered" and applied them with skill to our lives. Excuse me, but I must get back to reading the rest of the STANDARD.

Rev. CHARLES EIDUM
Pottsville, Tex.

BACHMAN FAILS

► Professor Bachman fails to document his attempt to have Luther support some of the destructive theories of negative higher criticism. Those who have honestly read Luther know that he would have nothing to do with the "refreshing renewal" which has now even begun to infiltrate some Lutheran circles. Luther did not question the Mosaic authorship of the Pentateuch and he did not consider the book of Jonah a fable. . . .

Again and again Luther emphasized that "The Scriptures cannot err" (St. Louis Edition XIX:1073). "The Scriptures have never erred" (St. L. XV:1481). "It is impossible that Scripture contradict itself, only that it so appears to the senseless and obstinate hypocrites" (St. L. IX:356). Do these quotations support the view that Luther anticipated modern critical scholarship, which has completely rejected the inerrancy of Holy Scripture?

HERMAN OTTEN
New Haven, Mo.

NOT ABOUT TO CANCEL

► My first opportunity to look at THE LUTHERAN STANDARD was to read Loddigs' articles. Then follows the freshness of Bockelman on Billy Graham. Now the Reformation issue with the superb treatment of Bachman and Quanbeck, both eminently readable and to the point, in the spirit of the first thesis of Luther that repentance is for keeps. And when I moved in on the editorials, it was with a "Hallelujah" to the Lord of the church who had chosen such an editorial staff. Heinecken's sauciness was preserved, unto repentance. And the moving pathos of Bockelman's contemporary restatement of Habbakuk for the Lord's *faith*ful in our apocalyptic age will never be forgotten. It is a classic issue. It deserves book form for permanent preservation—even the tenderly written plea of a parish priest for a hymn book that will be the sung prayers of his parish, one more concerned that this generation sing faith's "hurrah" than in the enshrinement of a past not singable for them.

Rev. CARROLL HINDERLIE
Minneapolis, Minn.

SORRY FOR THE SNIPER

► I have finished the laundry, prepared my lunch, and have just returned from the mailbox with our copy of THE LUTHERAN STANDARD. As always, I have turned directly to my favorite column by Karl A. Olsson. Today it is entitled "Sniper," and as I finish reading I cannot help but push back my lunch and weep.

To me this column holds up the truth for clear, honest, and sometimes painful scrutiny. The references to books provoke my curiosity so that I think and read a little more—while the housework waits. To the "sniper" I offer forgiveness but most of all I offer him my pity and regret that he lives in such an ideologically and spiritually impoverished world.

MARGUERITE NELSON
Whittier, Calif.

THEY NEED OUR PRAYERS

► We, the American Lutheran Church have elected men as delegates to the World Council of Churches, which will meet in convention at New Delhi.

As a layman I know that I share the sentiments of thousands of fellow-laymen in our church in asking the leaders of our American Lutheran Church if they will now declare specific dates or periods of time for prayer in behalf of these our delegates to this forthcoming convention. We are concerned that they will be led and directed by God to there speak his will in accordance with the teaching of Scripture; to faithfully represent our American Lutheran Church; to uphold all that which is in accord with the true purposes of the Christian Church as the body of Christ; and to know that the prayers of thousands at home sustain them.

JOSEPH M. MASSEY
Morris, Ill.

► *The Third Assembly of the World Council of Churches will be in session Nov. 18-Dec. 6, 1961. I thoroughly endorse Mr. Massey's worthy request that the church remember its nine delegates in prayer and also the entire assembly in its deliberations. The delegates are: Dr. A. N. Rogness, Dr. Henry F. Schuh, Dr. R. W. Miottel, Dr. William Larsen, Dr. Gaylerd Falde, the Rev. L. David Brown, Dr. Dorothy Haas, Dr. E. C. Fendt, and Dr. Fredrik A. Schiotz.*

The editors of THE LUTHERAN STANDARD *did not receive Mr. Massey's letter in time to publish it before the Assembly opened.*

—FREDRIK A. SCHIOTZ

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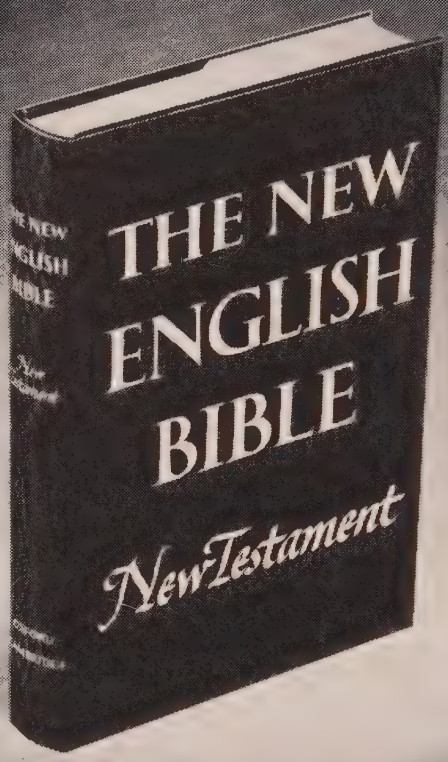

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ll to All... from page 10

ged to form the ALC, said that ough the Gospel the Holy Spirit blishes the fellowship of believers to that fellowship calls all men; that to exclude from worship or mbership in the local congregation person on the basis of color, cul-e, class, or caste, is to sin against d and man."

The church's Commission on Re-rch and Social Action through its ector, Dr. Carl Reuss, had recom-nded approval of the statement by council. The policy statement will referred to pastors and congrega-ns for their guidance.

stors Added to ALC Staffs

Two pastors have been added to Minneapolis ALC staff. The Rev. bert B. Gronlund, Thousand Oaks, if., will serve in the stewardship partment as assistant director for cial gifts, a position that will in-le supervision of counseling in-ving gifts to the church through s and annuities, as well as estate nning. Mr. Gronlund will begin new duties Feb. 1, 1962, after fin-ng work on his doctoral dissertа-at the University of Southern ifornia. He has served for two rs as assistant to the president of ifornia Lutheran College at Thou-d Oaks.

The Rev. Robert G. Konzelman, pastor of Ascension Church, Los Angeles, Calif., has been named adult education director on the ALC parish education staff. He will begin his work next summer, after he finishes his residence requirement for a doctor's degree.

Church Council Suggests Local Action on Insurance "Branches"

Member congregations of the ALC have been urged to make sure that "local branches" of the Lutheran Brotherhood insurance society of Minneapolis have local approval to operate in the congregations.

The insurance society has no unique claim to preferential treatment in the ALC, said the Church Council during its recent meeting in Minneapolis.

Confusion can arise, said the council, "because people identify a local branch with a local congregation or auxiliary of the congregation, which creates the unfortunate impression that the congregation or an auxiliary of the congregation is involved in a commercial venture."

Council members said they wanted to make clear that "the Church does not own or control the Lutheran Brotherhood, neither does the Lutheran Brotherhood have any voice in the affairs of the Church nor has it any unique claim to preferential treatment by the Church."

Dr. Fredrik A. Schiotz, ALC president, said there was no relation between the council action and a current struggle involving the leadership of the insurance society. A group of policyholders has been attempting to call a special convention.

Under the traditionally Lutheran form of church procedure used by the ALC, the Church Council has no authority in such a matter to direct action by the church's 5,000 congregations. The primary function of the council is to exercise leadership in church affairs not involving finances. The 45 council members include presidents and lay representatives from each of the ALC's 19 districts, six representatives-at-large, and the elected general church officials.

Town and Country Department Plans and Expands Work

Nineteen new in-service training scholarships for $50 and $100 will be offered the districts of the ALC next year in an expansion of the work of the Department of Church in Town and Country. The scholarships, which will be given to men approved by the district presidents, will enable recipients to attend sessions at land-grant colleges for about a week.

Purpose of the in-service training program is to build a core group of pastors in each district who will be specially trained to cope with the problems of town and country churches.

Meeting in Minneapolis under the direction of the Rev. Herold M. Adix, department director, last month, the department heard reports from those who attended in-service training during 1961.

The department committee, which works under the sponsorship of the Division of American Missions, also plans to take part in the National Lutheran Council all-American Midwest Conference to be held next year in Dubuque, Iowa.

Area workshops, congregations workshops, and congregation self-studies are suggested by the Church in Town and Country Department. Purpose of such workshops and studies is to make possible adjustments and realignments wherever necessary and possible.

A guide manual is being prepared by the department committee to assist existing committees in the various districts, jurisdictional leaders, and congregations in the solution of problems. It is hoped that "harmful" dupli-

REMEMBER THE CHRISTMAS FUND!

Many aged pastors or pastors' widows who retired before monthly pensions were available will receive a check from the Christmas Fund again this year. The Christmas Fund, traditional ingathering of the former ALC, will also provide gifts of money to other servants of the church who have special needs.

We know that our people will not forget these aged or needy persons during the Christmas season. You may make a personal gift or add your gift to that of your Bible class or other organization or auxiliary.

Most of the recipients of these gifts will be pastors and widows who have labored long in the ministry without adequate salary and now find themselves in unfortunate circumstances. Let us show our love and our appreciation for their invaluable service to our church. Our gifts will not bring them luxury, but will take care of special needs which they have. All funds received will be administered by the Division of Pensions of our church.

May we continue the wonderful spirit of the Christmas Fund by sending checks or money orders to The American Lutheran Church, marked "For the Christmas Fund." Mail them to the Treasurer's Office, 422 South Fifth St., Minneapolis 15, Minn.—The Rev. G. J. Meyer, member, Board of Pensions.

This contemporary style church, made of brick with stone trim, was dedicated by St. Paul Church, Sheldon, Iowa (Pastor Arnold H. Jahr), on Oct. 15. Including overflow space, the church seats 800 people for worship. The education unit includes 22 class rooms.

cation of congregational work on the part of Lutheran congregations will be eliminated as a result of the enlarged program. Other goals of the department are to bring about further training of the clergy and administrative regional leaders; and to work for informed, well-staffed and well-equipped parishes that can "serve the needs" of their communities.

Among the Churches

WESTERN

● More than 800 senior high students from 100 congregations attended the annual Dates and Mates conference at Emmanuel Lutheran Church, North Hollywood, Calif. (Pastor E. H. Wold), on Oct. 15. Featured speakers were Dr. and Mrs. Louis Evans Jr. Mrs. Evans is the actress Colleen Townsend.

UPPER MIDWEST

● Recent dedications in the Northern Wisconsin District include:

Eleva Church, Eleva, Wis. (Pastor Calvin Larson), a new parsonage.

Bethel Church, Oconto Falls (Pastor Philip Nieft), a new church and education unit.

Our Savior Church, Oshkosh, Wis. (Pastor Daniel Hansen), a new church.

● St. Olaf Church, Austin, Minn. (Pastors Arthur L. Swenson, Harvey A. Anderson, and Melvin E. Hauge), dedicated a 49-rank Wicks pipe organ on Oct. 8. Dedicatory recital was given by Dr. Mario Salvador of St. Louis, Mo.

MIDWEST

● First St. John Church, Toledo, Ohio (Pastors G. E. Heidmann and R. F. Staber) dedicated an education building Oct. 8, as a part of the centennial observance of the congregation. The new building provides 30 classrooms, office facilities, a chapel, two lounges, and an assembly hall.

● First Church, Graettinger, Iowa, (Pastor C. T. Fjelstul), and St. Paul Church, also of Graettinger (Pastor Irving H. Peterson), have voted to merge and become Bethel Church, as of January, 1962. More than 800 members will take part in the work of the new congregation.

● A new sanctuary and education building will be built in 1962 by Gracious Saviour Church, Detroit, Mich. (Pastor Gerald H. Labuh The church is a result of a merg involving Christ Church (forme ALC) and Northwest Trinity Chur (formerly UELC).

● The Lutheran Men's League Greater Toledo, Ohio, has complet nine consecutive annual seasons services held at the Star-Lite Thea every Sunday during the summ months. Offerings received at t drive-in church were given to t Church of the Good Shepherd, church for the deaf and hard of he ing. Chairman of the project is M Edwin F. Brinkman.

OHIO-EASTERN

● A Sunday school superintende Mr. Roland Poos, was honored cently when chancel furnishings w dedicated in the St. Matthew Chur Bowley's Quarters, Md., in his hon Although a member of the St. P Church of Baltimore, Mr. Poos serv in the Sunday school at Bowle Quarters for 16 years. The dedicat of the chancel furnishings was h on the same day that the Rev. Ho ard Rand was installed as pastor.

● Redeemer Church, Brook Pa Ohio (Pastor Norman E. Minic dedicated an education unit Oct. The new addition is the third of fo units planned by the congregation

● St. John Church, Steubenvi Ohio (Pastor Carl B. Reichert), de cated a new Allen organ and numero other furnishings and fixtures on Se 24. A rededication service was h in the newly remodeled sanctuary.

SOUTH-CENTRA

● American Church, Lincoln, N (Pastor A. C. Rueter), has begun c struction on a new church buildi

● A group of 30 Lutheran famil has requested the ALC to organize congregation in Geneva, Neb. Pas Leon Bauer, Carleton, Neb., has be

ked to serve this new group. First rvice was held on Nov. 12.

● Trinity Church, Newman Grove, eb. (Pastor Kenneth Jacobson), has uilt a parish hall addition that will ake available nine more Sunday hool rooms.

● Faith Church, Oberlin, Kan. (Pas- r Alvin Zeilinger), has added a new rsonage and two units for its par- h hall. Faith Church is the result of merger of a former ALC and an ugustana congregation.

● Two mission congregations are ing started near state universities in e Central District. The Rev. Ernest ilippi will serve the jubilee Atone- ent Church in Boulder, Colo., which ll be located one mile east of the iiversity of Colorado. The Rev. I. Gjellstadt will serve a new mission Lawrence, Kan., near the Univer- of Kansas.

bituaries

Sister Caroline Williams, 91, first aconess to enter service at the Lu- ran Deaconess Hospital in Chicago, l., died early last month. She was e of the founders of the Lutheran aconess Day Nursery, and served many years as representative at Juvenile Court of Cook County the Lutheran Child Welfare agen- of Chicago. It was here that she named by one of the judges, ngel of the Court."

Mrs. Bertha Weiss Ander, wife of late Rev. H. F. Ander, Sr., died . 20 at Seguin, Tex.

Mrs. Bessie Fries Gullixson, wife of T. F. Gullixson, died Oct. 18 at age of 75 years. Mrs. Gullixson born in Porter, Minn.

Mrs. Mabel Ellefson Kleven, widow e late Dr. Nils Kleven, died Aug. t the age of 77 years.

he Rev. Clarence Haugen, 73, in San Jose, Calif., Oct. 15. Born Decorah, Iowa, Pastor Haugen ed parishes in Rochester, Minn.; View, Chicago, Ill.; Canby, n.; and Bellingham, Wash.

he Rev. H. M. Mason, 83, died 11 in Superior, Wis. Born at mus, Iowa, Pastor Mason served hes in Beloit, Wis.; Silverton, ; Ellison Bay, Wis.; and the me Home for Aged, Wittenberg,

e Rev. Adolph Rink, 70, of Aurora, Colo., died Oct. 10. Pastor Rink was born in Wholynia, Russia. He served congregations in Ashern, Man.; Lampman, Sask.; Albert City, Iowa; Stewart, Minn.; Crookston, Minn.; Boyd-Frederika, Iowa; Palmer, Kan.; and Denver, Colo.

The Rev. Valentine P. Weissert, Baltimore, Md., died suddenly of a heart attack on Sept. 16. Pastor Weissert, 48, served congregations in Kitchener, Ont.; and Baltimore, Md. He served for a time as a chaplain in the U. S. Navy.

The Rev. Arthur H. Schultz, 63, Minneapolis, died Nov. 6. A native of Marine City, Mich., he served parishes at Kellog-Elk Creek, Malcom-Tama-Grinnell, and State Center, Iowa; and Christ English Church, Minneapolis, for the past 24 years.

Anniversaries

40th—Trinity, Adams, Wis.
75th—St. John, Marion, Wis.
100th—Bethlehem, Pemberville, Ohio
100th—Trinity, Riga, Mich.

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Changes of Address

Carroll N. Anderson (military chaplain), from Los Angeles, Calif., to 146 Air Transport Wing Group, California Air National Guard, Van Nuys, Calif.
David F. Bracklein, from 810 Princeton to 3 Dover Court, Ann Arbor, Mich.
Richard A. Brandt (military chaplain), from 1st MTB, 1st Cav., 1st Ad, to 1st Med Tk. Bn., 67th Armor, 2nd AD, Fort Hood, Tex.
L. James Brooks, from Velva, N.D., to 402 State St., Grand Forks, N.D.
Milton C. Brown Jr. (military chaplain), from 61st Art. Gp. (AD), 4828 W. Silver Springs Dr., to Hq. 3rd Missile Bn. (NH), 59th Arty., 4828 W. Silver Springs Dr., Milwaukee 18, Wis.
Robert C. Davis, from Bloomer, Wis., to 211 North P St., Madera, Calif. (Trinity).
H. Burr Drum (retired), from Pleasantville, Ohio, to Rte. 5, Wooster, Ohio.
Jacob Enderson, from Des Moines, Iowa, to Whalan, Minn. (First of Highland and Whalan).
Stanley E. Eyberg, from Walnut Grove, Minn., to Luverne, Minn. (Grace).
Russell C. Finkenbine, from 1195 Deer Park Rd. to 2 Peter St., Ottawa 5, Ont.
Myron J. Haleen, from Washington Island, Wis., to Wittenberg, Wis. (First).
Donald T. Hansen, from Box 465 to 809 S. Commercial St., Neenah, Wis.
Otto E. Hesla (reg. dir., Amer. Missions), from Chicago, Ill., to 2626 W. Mockingbird Lane, Dallas 35, Tex.
David H. Huseth, from Palmyra, Wis., to 2410 Brentwood Pkwy., Madison 4, Wis.
J. L. F. Huseth (military chaplain), from Littleton, Colo., to Orientation Class 62-3, U.S. Army Chaplain School, Fort Slocum, N.Y.
Jack F. Hustad, from Minneapolis, Minn., to 6 Greenhill Place, Edinburgh 10, Scotland.
Peter L. Kjeseth, from 1414 E. 59th St. to 5482 S. Greenwood, Apt. 311, Chicago 15, Ill.
Norman C. Klein, from Montpelier, N.D., to 8113 Albion St., Philadelphia 36, Pa. (Trinity).
Samuel L. Klopfer, from 710 Portage Ave., Crisman, Gary, Ind., to 710 Portage Ave., Portage, Ind.
C. W. Landahl (retired), from Minneapolis, Minn., to c/o Rev. O. T. Haaland, Fairfax, Minn.
Edward Livingston (retired), from Bemidji, Minn., to Box 1271, Brownsville, Tex.
G. Luther Mann, from 210 Douglas Dr. to 304 Pennsylvania Ave., Sandusky, Ohio.
A. R. Melsness, from Medicine Hat, Alta., to 6957 Burford St., South Burnaby, B.C. (Atonement).
William H. Mercer, from Derwood, Md., to 516 Center St., Huron, Ohio (Zion).
Arnfeld C. Morck (missionary), from St. Paul, Minn., to Apartado Aereo 111-33, Bogota 2, Colombia.
George W. Muschinske (military chaplain), from APO 332, New York, N.Y., to 327th Fighter Gp. (ADC), Base Chapel, Truax Field, Madison 7, Wis.
Roger P. Olson (newly ordained), Gully, Minn. (Bethany, Lund, Salem, and Sand Valley).
Donald J. Ostroot (military chaplain), from Pequot Lakes, Minn., to 947th Medical Clearing Co., Fort Carson, Colo.
Edmund W. Pipho (military chaplain), from FPO San Francisco, Calif., to Office of Base Chaplain, U.S. Marine Corps, Camp Pendleton, Calif.
Loren C. Pretty, from 5040 Linden St., Box 74, College View Station to P.O. Box 6224, Lincoln 6, Neb.
Robert Randoy, from St. Paul Lutheran Church to St. Paul Lutheran Church, P.O. Box 567, Florence, Ore.
Walter H. Rath, from Olathe, Kans., to 228 11th St., Burlington, Colo. (First St. Paul).
Henry Roloff (institutional chaplain), from Ellsworth, Kan., to Lutheran Home, Tyler, Minn.
C. B. Runsvold (retired), from 411½ 4th Ave. S. to 1405 7th St. S., Moorhead, Minn.
Arthur J. Seegers, from 6809 Sheridan Ave. S. to 5157 Upton Ave. S., Minneapolis 10, Minn.
Gordon Selbo, from Decorah, Iowa, to 5196 Carter Ave., San Jose 24, Calif. (new mission).
T. O. Svare, from Tacoma, Wash., to Lovisenbergsgate 3, Oslo, Norway.
A. Thomas Swindland (newly ordained, asst. pastor), 162 Jackson St., Madison 4, Wis. (Trinity).
L. E. Tallakson (dist. pres.), from 1324 3rd Ave. S. to 1325 11th St. S., Fargo, N.D.
Vernon Toso (missionary), from Ft. Dauphin, Malagasy Republic, to Ecole Pastorale B.P. 61, Fianarantsoa, Malagasy Republic.
Robert G. Trygstad, from Huron, Ohio, to c/o Ohio District Office, 57 E. Main St., Columbus 15, Ohio.

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Question Box

By Stanley D. Schneider

Can God Speak to Us Directly?

Do you believe that through the Holy Spirit the Lord and an individual can have a relationship in which God actually makes known his will directly, and promises certain gifts upon submission to that will? I believe that this is what happened to Solomon.

T. S., Ohio

Let's begin with your biblical reference. I believe that you mean that experience when the Lord appeared to Solomon in a dream by night (1 Kings 3:5-15).

What happened there? Quite often this particular incident is used to show how wise Solomon was, even at what must have been a relatively young age. However, I believe that this was an experience of revelation. God was using this way to show Solomon what gifts he should ask for in his prayers. After it was over (verse 15) "Solomon awoke, and behold, it was a dream."

How could Solomon be sure that this was a revelation from God? Notice the content of the dream. Reference is made to the experiences of David and Israel. That which God told Solomon to request was in harmony with the best of David and Israel, the king and the people over whom he ruled.

Therefore, this highly personal experience was measured against the historical experience of God's prior dealing with his people.

A similar New Testament experience is described in Acts 10:9-16. Peter had a vision in which there was a sort of parable about who could and who could not be cleansed and enter the kingdom of God. In this instance a later experience explained the vision. In verse 34 the meaning becomes clear to Peter. What was true of the food in the vision was true of people. "What God has cleansed, you must not call common."

Now then, what about us? Does God still speak to us in these exotic ways? I wouldn't say that he cannot or will not or does not. But I would ask, "Why should he?"

What gift of God do I lack that he must impart to me by some special vision or personal experience? I have the gift of forgiveness. I have the gift of knowing what the will of the Lord is. I have, too, the gift of the power of the Holy Ghost. Do I want these gifts? St. Paul counsels, "Earnestly desire the higher gifts" (1 Cor. 12:31). Then he goes on to describe that higher gift, love, in 1 Corinthians 13, and in Chapter 14, he begins "Make love your aim. . . ."

But perhaps your question is prompted by wondering about some intensely personal decision, "What shall I do with my life?" for example.

Will God in some strange way tell a young man that he should prepare himself for the ministry of the Word and sacraments? Some have had dramatic experiences by which they have been "called" to study for the ministry. Others cannot point to any such experience, but have felt called after a consideration of their God-given talents, the need of the world for the Gospel, and the need of men to proclaim the Gospel.

In any case any kind of personal experience in order to be interpreted as God's guidance must be in accord with God's revealed will. I cannot interpret as God's guidance an inner compulsion to sin.

Therefore, any kind of guidance that we receive from God can be expected only within the community of God's people, the church, and needs to be judged by Scripture.

Should a pastor who baptizes a child ask the sponsors beforehand whether or not they are Lutheran?

R. B., Wash.

The Order for the Baptism of Infants is on page 242 of the *Service Book and Hymnal*. Preceding the order there is some material printed in italics. These are rubrics, that is, directions for the use of the order. The fourth of these reads as follow

"Only members of the Church sh be accepted as Sponsors, and th shall be instructed as to their spiritu responsibility to the child."

Now this direction has been va ously interpreted, particularly the pa about members of the church. Wh does that mean? Some have int preted it to mean only members the local congregation where the ba tism takes place. Others have int preted it to mean only Lutherans. A still others have given it a broa interpretation, that is to include a member of a Christian Church who willing and able to fulfill the obli tions of being a sponsor.

In any case the pastor is bound instruct the sponsors in their respon bilities as sponsors prior to the b tism. These are summarized in t charge given to those who pres the child: "Since in Christian l you present this child for Holy B tism, I charge you that you diligen and faithfully teach him the T Commandments, the Creed, and Lord's Prayer; and that, as he gr in years, you place in his hands holy Scriptures, bring him to services of God's house, and prov for his instruction in the Christ faith; that, abiding in the cove of his Baptism and in commun with the Church, he may be bro up to lead a godly life until the of Jesus Christ."

Now this would place some lim tions on who could honestly properly serve as sponsors, even w in the Christian Church. Coul Baptist promise this? Could a Ro Catholic promise this in our un standing of what is contained in charge? If not, they would disqua themselves as sponsors.

Obviously, the people who wo be best able to fulfill these respo bilities would be members of same parish into which the chil to be baptized. In these days of creasing mobility, however, it is s times difficult to maintain this c geographical relationship.

It also needs to be pointed that in addition to the rubric c at the beginning of this articl local congregation may have s thing in its by-laws or constitu which governs this matter. It sh be determined whether there is a regulation, and then either a by it, or if it is judged to be strict, or too loose, change it by gregational action.

Send questions to Prof. Stanley D. Schneider, 835 Chelsea Ave., Columbus 9, Ohio. Names and addresses must be included though only initials will be used.

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Family Size... By Phelva Hetland

THANKSGIVING

"Wouldn't you say Thanksgiving is a harvest festival, Mom?" Pixie poised her pencil for writing. Mom agreed. "And you said once it's not a church holiday. But people go to church!"

"What I meant, Pixie, is that the day was not established by the church, and is not part of the church year."

"But it's a Christian holiday!"

"Definitely, an American Christian holiday. That is, the fourth Thursday in November is. Canadians celebrate Thanksgiving in October. There have been days set aside for thanksgiving from way back."

"Oh, sure, and harvest festivals too. But now I have to tell in a few words what's special about our Thanksgiving."

"Well, here's the way I learned it. I wish I could find this poem again, and get the name of the author, but this is what I remember. You recall what a hard time the Plymouth colony had the first winter?

" 'Want and sickness, death and sorrow
Met their eyes on every hand.
And before the springtime reached them
They had buried half their band.

" 'But their noble, brave endurance
Was not exercised in vain:
Summer brought them brighter prospects—
Ripening seed and waving grain.
And the patient Pilgrim mothers,
As the harvest time drew near,
Looked with happy, thankful faces
At the full corn in the ear.

" 'Then the Governor, William Bradford,
In the gladness of his heart;
To thank God for all His mercies,
Set a special day apart.
This was in the autumn, children,
Sixteen hundred and twenty-one,
Scarce a year from when they landed
And the colony begun.' "

"If you could remember the rest, maybe Chief Massasoit and the turkeys would show up in there too," Pixie said hopefully.

Reciting the poem had stirred up Mom's interest, and she was eager to share with Pixie other little bits of information: "Other colonies picked up the idea, and there were days of giving thanks for special blessings. But the first presidential proclamation of a day of thanksgiving was not connected with a harvest festival. George Washington proposed a day of thanksgiving for the Constitution, in 1789."

"Oh, I thought we just kept right on having Thanksgiving when they got started."

"Indeed, not. As a matter of fact, it was Lincoln who made the first presidential proclamation to all the states that the last Thursday in November should be so observed. This was 1864."

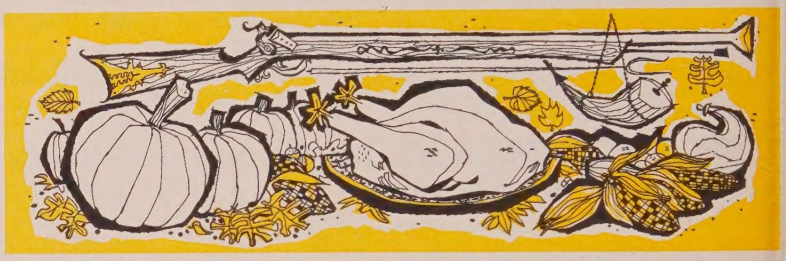
"Do you know any poems ab that?"

"No, but I'll read you one t was known as the 'President's hy in Lincoln's time:

" 'Give thanks, all ye people,
Give thanks to the Lord;
Alleluias of freedom with joyful acc

" 'Let the East and the West, Nort and South roll along;
Sea, mountain, and prairie one
Thanksgiving song.

" 'Give thanks all ye people,
Give thanks to the Lord.
Alleluias of freedom with joyful accord.' "



THANKS-LIVING

Pam was passing a plate of cookies. Bob took one, said "thank you," and ate it. Tom took one, said "thank you," and threw it on the ground.

Pam did a double-take. She was not prepared for this seeming rudeness, and could only gasp, "But—why?"

Tom was unabashed. "It was mine. You gave it to me."

Pam had found her voice, "But I gave it to you to eat!"

"You gave it to me, period." Tom smiled pleasantly. "I just wanted to see if there were any strings attached."

Mom, who happened to overhear this exchange, was really shaken. To Mom most things had a definite place or use, and it was the principle of the thing that bothered her.

"Of course, it was given to him, and he did say thank you; the cookie was his to do with as he pleased." But she was not satisfied.

For she began to see in this incident a parable of her own life: it had been given to her by God, and she had often thanked him for it. But now she began to wonder—might he have given it for some purpose that she was disregarding?

I asked Carl Mau if he could give me an incident or instance from his work with the LWF overseas that might help us to understand the real meaning of thanks-living.

His first response was that he become wary of pointing out rea for being thankful. Usually we thanks for things that we have, w we are aware of those who have "And there must be," he said ear ly, "some surer ground than comp son, for being thankful."

And I agreed that it was n "see-how-thankful-they-are-fo little" or a "many-children-would so-glad-to-have-that" situation th wanted. After a moment's though said, "There was a woman in a gregation where I was sent to visitors, who had an answer. mother in a home where she cam call received her with, 'Don't about God to me.' Saying in ef 'I've had it.' She had lost her dren in the night bombing raid the outskirts of Hannover, and was bitter.

"The caller, kindly and qui gave this answer: 'I think I k what you mean. You see, I too a mother, and I lost two children in bombing raids.—I came to faith cause of it.' "

And I felt he had given us a clear picture of thanks-living in woman whose world was shatte and who came to realize that G grace is sufficient. She was using was left to her in leading othe know him.

The Song of Zechariah

CHRISTMAS is for children. Zechariah (or Zacharias, if you prefer the Greek form of his name) learned that the hard way. You know his story (see Lk. 1:5-23). When the angel Gabriel came to him while he was serving as a priest and told him that God was making plans for Christmas that centered in the birth of two baby boys, Zechariah would not believe it.

For the first of these babies was to be his own son, born to him and his wife Elizabeth in their advanced years. Zechariah and Elizabeth loved children. They had always wanted a child of their own and had prayed long and earnestly for one, but through the years their home remained childless. Was even God able to do anything about that at this late date? Gabriel spoke glowingly of how the son of Zechariah would have much to do with Christmas since his birth would signal another and far greater birth—the birth that would constitute Christmas because it would be the birth of the Son of God.

His own child, the Christ Child, all the children of all time: Christmas involved all of them. And Zechariah, poor soul, just couldn't believe it—and suffered temporary loss of speech because of his unbelief. But step by step the angel's predictions came to pass. And when the son of promise had been born to Elizabeth and the day of the baby's naming and circumcision had come, the tongue of Zechariah was loosed again, he was filled with the Holy Spirit, and he broke forth in the joyful strains of the Benedictus (Lk. 1:68-79).

Praise for the Christ Child

The Benedictus (Latin for "blessed") is a Christmas canticle closely associated with children. Without doubt it is first of all a beautiful hymn of praise for the Christ Child, God's unspeakable gift.

Zechariah voices his praise to God by giving two meaningful names to the heavenly Child whose forerunner is his own son is to be. In the opening verses of the canticle Zechariah calls the Child "a horn of salvation" (v. 69).

Zechariah here joins the long line of Old Testament prophets and adds a new descriptive title to the many designations for the Messiah when he calls him "a horn of salvation." An animal's strength lies in his horns, hence the horn was frequently used by Biblical writers as a symbol of power and sometimes as an image of the one in whom that power is vested.

Zechariah adds another name to the titles of the Christ Child when he speaks of him as the "dayspring from on high" (v. 78, KJV).

This term "dayspring" beautifully pictures Christ as the rising sun, pouring a new day from the morning sky upon a darkened world. Whether we favor this translation or the RSV "when the day shall dawn upon us from on high," the reference to Christ as the Light of the world is unmistakable.

Prophecy about a Priest's Child

Now take another look at this Christmas song of Zechariah the priest and see how it is a prophecy of faith concerning Zechariah's own child. "And you, child, will be called the prophet of the Most High" (v. 76).

Zechariah's prophecy of faith concerning his own child is similar in form to his hymn of praise about the Christ Child. In both cases he gives names to the children. As a result of revelation from heaven he had already named the boy John, which means, "God is gracious." Now he gives him a new name, or rather a title descriptive of the work he is destined to do: "And you, child, will be called the prophet of the Most High."

Zechariah is moved by the Spirit to predict for his son the highest calling to which men can aspire: that of the Gospel ministry, in this case the unique ministry of preparing the way for the coming of the Most High in the person of his Son.

We can be sure that the faith of Zechariah did not rest with a prophecy about his son's future calling. His faith and that of his wife exercised itself in the conscientious training of their son, as witnessed by the fact that Luke says of him: "And the child grew and became strong in spirit" (v. 80).

Promise to Us and Our Children

A hymn of praise for the Christ Child, a prophecy of faith concerning his own child—and now, note how the Benedictus includes a promise of mercy for us and our children (vv. 72-75).

To the fathers of the Jewish nation, particularly to Abraham, God had made precious promises. Zechariah recalls these promises and sings with gratitude of the way in which God is now proceeding to perform the promised mercies.

But the thoughts of Zechariah go beyond himself and his own generation. He foresees the deliverance that is now to be wrought as blessing the children of his people and their children's children to the end of time. His vision probably went no farther than the bounds of the people of Israel. But we know that the Holy Spirit, who inspired this Christmas hymn, did not thus limit the meaning of Zechariah's words. They apply also to us, the spiritual descendants of Abraham, and to our children, who, delivered from the hand of all our enemies, are called to serve God without fear.

Here is a splendid message for the Christian home as we look forward to Advent and Christmas. Christ was born that we should be delivered from the clutches of the world, the flesh, and the devil. And the ultimate purpose of this deliverance is that we and our children may serve God without fear, in holiness and righteousness, all the days of our life.

Read the Christmas Song of the Angels (Lk. 2:13,14) in two or three different versions or languages.

GETTING READY FOR SUNDAY MORNING

The New Testament lessons for the First Sunday in Advent, Dec. 3, are:

EPISTLE: Romans 13:11-14.
GOSPEL: Matthew 21:1-9

THEME: How to prepare for the advent of Christ. The Epistle stresses that we should prepare by loving, by knowing the time, by using the time, and by putting on Christ. The Gospel shows how Jerusalem prepared to meet her king and infers that we too should be ready to meet him.

THE COLLECT: Stir up, we beseech thee, thy power, O Lord, and come; that by thy protection we may be rescued from the threatening perils of our sins, and saved by thy mighty deliverance; who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

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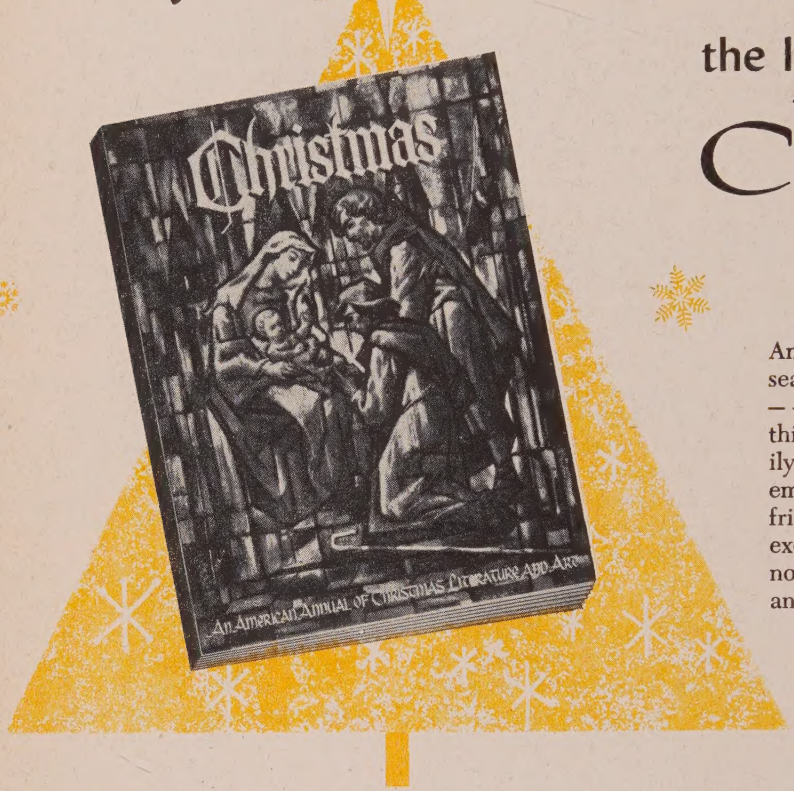

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